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The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 13 | Chicago, Saturday, June 24, 1893 | Whole No. 762

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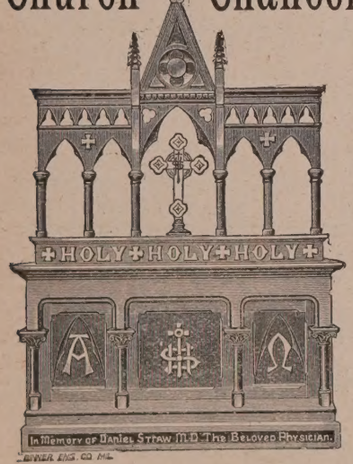

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The Living Church

Saturday, June 24, 1893

News and Notes

A visitor to Fargo during the late terrible conflagration, noted with interest the untiring efforts of Bishop Walker to help and soothe the panic-stricken people, even aiding many to carry their loads to places of safety. Yet he himself had lost everything, clothing, books, furniture, and works of art. The Bishop was also the first to initiate the movement for the opening of the churches for the shelter of the poor and homeless, by ordering that our church building, the rector being absent, be opened and used.

Edwin Booth's testimony as to his faith in Him whose "judgments are true and righteous altogether" is beautifully expressed in a letter to a friend at the time of the Charleston earthquake, inclosing a cheque for $1,000. "Bad as it is, it might be worse. The Almighty loves us despite His chastisements. Be true to Him; He will not desert you. My little life has been a chapter of tragedies, as you know, but I have never despaired—never lost my 'grip' of the Eternal Truth. 'The worst is not' so long as we can say, 'This is the worst.'"

The Board of Managers having in charge our domestic and foreign missions, give the Church earnest warning that unless much larger contributions than usual are forwarded during the summer there will be a deficit on September 1st of more than $50,000. The Board of Missions, at the General Convention, with enthusiasm increased the appropriations, extended the field, and went home. There the enthusiasm seems to have ended. It was grand to appoint five new missionary bishops, but it would be grander to support them. Next week we shall give in full the report of the advisory committee. It is a document that all Churchmen will do well to ponder. We regret that we have not room for it this week.

Some beneficial results for the protection of wage-earners are developing from the financial troubles in Australia and England. In the first-named country, the Government of Victoria has decided to assume control of all the savings banks, while in England, a bill has been presented to the House of Commons by the Postmaster General, having for its object the extension of the amounts that may be placed in savings banks under governmental protection. Heretofore $150 a year has been the maximum amount that could be placed in these banks. Now it is proposed, in spite of the protests of the private bankers, to raise the limit to $500, for the advantage of small tradesmen and others. This action certainly exhibits a proper sense of the duties of a Government towards those under its supervision, and might be followed with advantage in the United States.

In a recent article the Buffalo *Christian Advocate*, (Methodist), said: "From various sources we learn that the Protestant Episcopal Church is doing a noble work among the poor and the outcast in our large cities. The Rev. Dr. J. M. King, of New York, says that the great power for practical religious work is the Episcopal Church. While other denominations and societies are paying evangelists and brass bands to evangelize the people, the Episcopalians are doing the effective work and constantly gaining in numbers and strength. We are glad to know that the work is being done. We should rejoice to know that the work was being pushed by Methodist shoulders and hearts and purses. We give our benediction to every Christian worker of whatever name, but we do most earnestly desire to see our Church take hold of city mission work proper, and go out into the highways and hedges, and rescue the perishing."

As fears of a cholera epidemic still exist, it may interest our readers to learn that active measures are being taken to prevent such a possibility. At Hamburg, where two weeks ago the authorities officially reported one death by cholera, the first for the last three months, new filter-beds have been made for the water supply, and its connection with the Elbe has been shut off; a special committee on the prevention and detection of cholera is also doing good work. An Imperial Commission at Berlin is taking stringent measures, and at all points of departure for this country, United States physicians are examining immigrants, and reporting weekly to our government, while at New York Quarantine a new pavilion to accommodate 1,500 patients is to be prepared on Hoffman Island, and the health officer's staff has been increased. If people generally will supplement these precautions by a more careful observance of sanitary laws, they will do much towards maintaining the standard of the public health.

The labor question is confessedly one of the most prominent now occupying the attention of the whole world. The new departure of the English Board of Trade will therefore excite wide interest. *The Labour Gazette* is to appear monthly as an official publication. Reports on every phase of the labor question are to be furnished, with non-partisan accounts of the causes of strikes, etc. The condition of trade in the English colonies and in foreign countries is to be regularly reported, with tables showing the immigration and emigration in England, Scotland, and Ireland. The state of dock employment in London, the upward and downward movements of pauperism, the cases in the law courts touching labor questions, are all to be duly recorded. In fine, *The Gazette* is to be complete in every detail, and its publication indicates afresh the importance attached to the labor problem at the present day. As one of the primary objects of *The Labour Gazette* is to help laborers and artizans in securing work, it will be distributed free to all public libraries, mechanics' institutes, young men's associations, working men's clubs, and other institutions and societies of a non-partisan character that cover the same field of operations.

The event of most exciting interest, during the past week, has been the decision of the U. S. court of appeals, reversing the order of the lower court which enjoined the directors of the World's Fair from opening Jackson Park on Sunday. The court was composed of Chief Justice Fuller, and Judges Bunn and Allen, and the decision was unanimous. After disposing of the objection that a constitutional question was involved which would require the case to be heard before the Supreme Court, and demonstrating the fact that the injunction could not be maintained on any doctrine of charitable trusts, Chief Justice Fuller says:

> This brings us to the proposition that the court might intervene to protect the United States, not in their possession of their own exhibit, in respect to which no question arises, but to assert the right to possession of the entire grounds of the exposition and of the exhibits. The difficulty here is that it is the local corporation which is in actual and lawful possession under the laws of the State and the ordinances of the South Park commissioners, a possession recognized by the act of Congress itself in giving aid to the construction and administration of the exposition by the corporation. In that work of construction the corporation has invested $16,000,000 under circumstances which preclude the view that the United States had exclusive dominion and authority in the premises.
>
> It is perfectly clear that Congress never intended that the government should become responsible for the construction of any building except their own or for the work of preparation and administration. While it was intended that the exposition should receive the sanction of the government, it was only intended in that sense which is remarked by Chief Justice Waite in the case of the Philadelphia exposition—it was in order that the exposition might be impressed with a national and international character.
>
> Of course the government has a qualified possession of the site, but we find nothing in this record upon which to base the intervention of a court of equity on that account.

This should end the controversy, the bitterness of which has been most deplorable, and its influence most inimical to the interests of true religion. The appeal to the higher court was made in good faith by the directors, with the intention of abiding by the decision even if adverse to theirs; the threats of our zealous "Sabbath" regulators to renew the litigation will not be approved by the sober second thought of the Christian community.

Consecration to the Missionary Episcopate

At the consecration at St Thomas' church, New York City, Wednesday, June 14th, of the Rev. Frederick Rogers Graves, D. D., as Missionary Bishop of Shanghai, China, and the Rev. John McKim, D. D., as Missionary Bishop of Yeddo, Japan, the services were of an imposing character. The church was filled when the processional was sung. The body of clergy present had seats in the nave, and the bishops proceeded to the chancel.

The Bishop of Long Island, who has long, as priest and bishop, taken a noble part in the work of the managers of the Domestic and Foreign Missionary Society, was the consecrator, assisted by the Bishops of New Jersey and New York. The Bishop of Chicago was to have preached the sermon, but in his absence, it was delivered by the Bishop of Kentucky. Bishop Barry, the former Primate of the Church of Australia, joined in the consecration, once more crossing the English and American lines of apostolic succession. Other bishops taking part, were the Bishops of West Virginia, North Carolina, South Dakota, Albany, Delaware, and the Assistant-Bishop of Texas. The presence of Bishop Hare added significance to the missionary character of the occasion. Among the priests in attendance were the Rev. Dr. Wm. S. Langford, and the Rev. Joshua Kimber, secretary and associate secretary of the Board of Missions.

Bishop Graves—the second of that name now in the episcopate of the American Church—was born in Auburn, N. Y., in 1858, and graduated from Hobart College and the General Theological Seminary. He devoted himself with characteristic zeal to the foreign mission field at his graduation in 1881, and was appointed to China. He received his ordination to the diaconate in historic old St. Paul's chapel, of Trinity parish, on June 12th, of that year, by Bishop Horatio Potter, and went at once to his work. He was advanced to be priest, in the church of Our Saviour, Hong Kew, Shanghai, China, Oct. 23, 1882, by the Rt. Rev. Dr. C. M. Williams, Bishop of Yeddo, Japan. For a short time he was connected with St. John's College, Shanghai, but his original appointment was to the station at Wuchang, 600 miles from the mouth of the Yang Tse river, and he soon became rector of the church of the Nativity, in that city, and took general charge of the work there with the aid of three Chinese deacons and a catechist. At the last report there were in the station 137 communicants, and a large body of pupils in the Bishop Boone Memorial School for Boys, and the Jane Bohlen Memorial School for Girls. His earnest life and devoted labors, and the honor in which he is held by the workers in China, caused his election to the bishopric of Shanghai, by the House of Bishops of the General Convention at Baltimore last fall. But though a majority of the House of Deputies voted to confirm the election, it failed of confirmation at that time through a mere technicality. At the later meeting of the House of Bishops, he was elected for a second time, and the election was promptly confirmed by the standing committees of the Church. Message was therefore sent him to come for consecration, and he enters the episcopate with the earnest good will of Churchmen of every "school"—a most auspicious beginning of his larger work for Christ and the Church.

Bishop McKim, of Yeddo, is also a young man, and of the mission field, being now in his fortieth year. He graduated at Nashotah in 1879, and was ordained a deacon a year earlier, while in the junior class, by the late Bishop Brown of Fond du Lac. At his graduation he was advanced to the priesthood. He immediately offered himself for the foreign field, and was sent to Japan, where he has long been hard at work at Osaka. According to the last report received he had 17 stations and sub-stations under his care, with 411 communicants. He enters upon the episcopate at a critical time in the history of Catholic Christianity in Japan, and when the forces of civilization that are contending in the empire of the Mikado, open possibilities for the future that may well tax all his ability and well-earned experience. The prayers of God's people will go with him.

New York City

St. Mark's church, the Rev. Dr. Rylance, rector, has just opened its summer home for the season. It is located at Morristown, N. J., and will care for about 40 women and children at a time.

A pleasant occurrence took place at Calvary church, Thursday, June 15th, when Mr. Churchill Satterlee, son of the rector, was married to Miss Marguerite, daughter of Mr. Pierre Humbert. The ceremony was performed by the Rev. Dr. Henry Y. Satterlee. A gathering of clergy has just been held at Dr. Satterlee's rectory in the interest of church unity. A paper was read by Prof. Chas. W. Shields, D. D., of Princeton.

At Old Epiphany House, the Helping Hand Society has closed its work for the summer after an unusually successful winter. The mothers' meeting was lately entertained by Prof. Hamlin, with a lecture on the Columbian Exposition, illustrated with stereopticon views. At the closing session of the afternoon Sunday school, 500 pots of flowers were distributed, and prizes were given for the most constant attendance.

The new St. Matthew's church, to which reference has already been made in these columns, is soon to be an accomplished reality. The old building has been sold for $43,000, and workmen are at work upon the excavation for the new. The basement is to be built in such a manner as to permit of its use as a place of worship. The work of construction of this will be hurried forward, and it is hoped that by October 1st, the congregation can occupy it.

During the coming summer to meet the official request of the Board of Health, six trips each week will be made by the Floating Hospital of St. John's Guild, and the Seaside Hospital with its new building will have increased facilities and accommodations. All the hospitals of the guild, with their corps of physicians and trained nurses, are absolutely free to the sick children of the poor. The demands upon the charity annually increase with a knowledge of its benefits.

The Benevolent Society of Calvary chapel has just closed a successful year of work. The Fifteen Minutes' Society has outdone all previous efforts, with a record of 201 neatly-made garments, and 25 children's dresses. The Mothers' Meeting co-operated. The greater part of the work is for needy children who may be sent to the summer home. Material for 90 garments was distributed. A Junior Auxiliary was formed during the year, of members of the Sunday school. The missionary offerings for the several branches of the mission field have amounted in the short period since Feb. 1st to $327. The Young Men's Club of the chapel has club rooms in the parish house, open every evening in the week, except one. During the first four months of the present year, the number of persons who availed themselves of the privileges of these rooms was 1,235.

St. Bartholomew's church, the Rev. Dr. Greer, rector, has recently set in operation in connection with the Rescue Mission of the parish house, a "Bible Club," the object of which is to aid in reforming men who have become excessive drinkers. It provides a month of residence at the house for a limited number of men, who are given respectable clothes and are well fed and cared for and surrounded with wholesome influences. A verse of Scripture is daily memorized, and each member undertakes to bring one person daily to the rescue meetings. The club is yet experimental, but the first month was completed amid signs of encouragement and the event was celebrated at a special service recently. The rector and Col. Hadley made addresses and there were musical exercises. The second body of "guests" was received for the month of June.

Columbia College has issued a new course of study showing 139 elective courses for the seniors in the School of Arts, as against 117 last year. Seven of the new courses are in Oriental languages. Dr. R. J. H. Gottheil, professor of Semitic languages, sailed Saturday, May 27th, to England, and will spend the summer in study at the University of Oxford. Prof. Jackson is also going abroad to study. Prof. Woodberry is preparing the life of Lowell, for the series of "American Men of Letters." Prof. Perry has secured $250 for the purchase of Sanscrit manuscripts from Lucknow, India, which will shortly be added to the library. Mr. Edwin Booth, the actor, has presented to the college a model of an English theatre of the time of Shakespeare. The new zenith telescope is mounted at the small observatory on the new grounds at Bloomingdale, and work is already begun in conjunction with the observatory at Naples. Psychological tests have been made on all grades of students during the last two months, which are to be compared with similar ones made on the general public at the World's Fair. During the past year there was in the law department an increase of 6 per cent in the number of college graduates attending.

The final examinations at Columbia College were completed Wednesday, June 7th. The admission of new students was marked by the almost total absence of the old custom of hazing. Last year a serious disturbance occurred, and President Low has set his face against the usage. An important decision has been reached, that there shall be a university press which shall have charge of the college printing, and shall have the privilege to use the title Columbia University Press. A reception was given on Friday night, June 9th, for Bishop Barry, at the home of President Low. Bishop Barry, who in addition to his other offices is chaplain in ordinary to the Queen, in delivering the baccalaureate in St. Thomas' church, Sunday, was attended by the members of the faculty. The church was well filled. He took for his topic, "The Growth of Knowledge in Love," and preached from the text, Eph. iii: 18, 19. The class day exercises were held on the evening of Monday, June 12th. Bishop Barry and President Low were present. The 139th annual commencement of all the departments of the university was held on Wednesday evening, in the Carnegie Music Hall. Over 350 degrees were conferred. The occasion was made especially noteworthy by the conferring of the degree of B. A. on a class from Barnard College, for the first time. The exercises began by a procession to the platform of all the dignitaries of the university in their robes of state, accompanied by representatives of other universities, the officers of the various alumni associations of Columbia, clergy, and invited guests. Prayers were said by the chaplain *emeritus*, the Rev. Dr. Cornelius A. Duffie; and President Low immediately began the conferring of degrees with a Latin formula. Prizes were awarded to successful students in each of the departments. The most noteworthy of these were the McKim fellowships of $1,000 each in the School of Mines, awarded to Messrs. Geo. O. Totten, Jr., and Wm. L. Thorn, a number of fellowships in the college, and the prize lectureship in the school of political science. This last is tenable for three years, and was given to Mr. Chas. T. Terry. President Low delivered an address. The only honorary degree conferred was that of Doctor of Laws upon Ira Remsen, professor of chemistry at Johns Hopkins University, and a graduate at Columbia.

Philadelphia

Appropriate resolutions were adopted by the managers of the Drexel Institute at their meeting on the 13th inst., in memory of their late fellow member, the Rev. Dr. T. K. Conrad, who had been one of the active and earnest supporters of the Institute from its inception until his demise.

At the 137th annual commencement of the University of Pennsylvania, three Church clergymen received the degree of Bachelor of Divinity, viz., the Rev. Charles P. B. Jefferys, A.B., '89; the Rev. William Herbert Burk, A.B., '90; and the Rev. James Whalley Diggles, A.B., '90. The degree of Doctor of Philosophy was conferred on the Rev. Loring W. Batten, a professor in the Divinity School.

On the evening of the 2nd Sunday after Trinity the third anniversary of St. Trinity's hospital and House of Mercy was observed at St Trinity's church, Roxboro, the Rev. Robert E. Dennison, rector, by full choral Evensong. The State legislature, at its recent session, passed an act appropriating $7,000 to this institution, which act has not yet been approved by the Executive.

The regular quarterly meeting of the South-east Convocation, for organization, etc., was held on Tuesday afternoon, 13th inst., in the parish building of *Gloria Dei* church. The following officers were elected: President, the Rev. Leverett Bradley; secretary, the Rev. H. L. Duhring; treasurer, Mr. C. M. Peterson. The amount asked for by the board was $1,680. The following were appropriations made by convocation, viz.: Snyder avenue mission, $1,000; church of the Crucifixion, $400; St. Thomas' church, for house to house work, $100; the Italian mission (l'Emmanuello), $400; and to the church of the Messiah, Broad and Federal sts., $200.

Chicago

Work in the growing mission of St. Philip's has been much accelerated lately by the appointment of a number of working committees which have given the priest in charge, the Rev. H. G. Moore, much valuable assistance. The faithful labors of the past few years have begun to tell on the people in the neighborhood who have learned to value the quiet earnestness and devotion of Mr. Moore and his good wife. On the Sunday preceding Decoration Day at the request of the Silas Casey Post of the G. A. R. and the Woman's Relief Corps, Mr. Moore held a memorial service and preached an excellent sermon on the subject of the day. The church was beautifully decorated with flowers which were afterwards given to the Post to be used for the graves of their dead comrades.

The Standing Committee of the diocese has elected the Rev. W. E. Toll, rector of Christ church, Waukegan, to fill the place of the late Archdeacon Bishop as one of its members.

A meeting of the clergy of the Northeastern Deanery was held in the Church Club rooms on Monday, June 19th, to pass suitable resolutions in memory of the late archdeacon.

The Bishop has appointed the Rev. J. M. McGrath, of Morgan Park, as priest-in-charge of the new mission at Pullman.

Bishop McLaren went to Geneva, N.Y., on Thursday, June 15th, to preach the baccalaureate sermon at Hobart College, on Sunday, the 18th.

The re-opening of St. Luke's church under the charge of the Rev. C. E. Bowles, has already proved quite satisfactory to the Church people of that neighborhood, who fully appreciate the services and the quiet, unobtrusive devotion of Mr. Bowles and his co-workers.

St. Thomas' church is at present closed for much-needed improvements and internal decoration, which the congregation are doing themselves under the direction of their faithful priest, the Rev. Jas. E. Thompson.

From the magnificent assortment of church metal work displayed at the World's Fair by the Gorham Mfg. Co., the finest of the lecterns has been selected by a member of Trinity church to be used on All Saints' Day, for the first time. It is solid bronze, and the finest in the city, and a wonderful work of art.

Diocesan News

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

A mission has been opened at Tracy under the care of the Rev. A. Chard, missionary at Sleepy Eye. The outlook seems encouraging.

During the coming summer the parishioners at Redwood Falls are going to build a rectory for their parish priest, the Rev. H. Beer.

Anoka, Elk River, and Becker have been reorganized into a mission, and have applied to the Rev. J. F. Thompson to take charge of it. The services at Anoka have been conducted by Mr. Steele, of Seabury Divinity School, as lay reader. An altar and good-toned organ have been placed in the church, while the Daughters of the King have worked handsome altar cloths and hangings.

A solid silver communion set to be hereafter known as the "All Saints' Memorial Service," was blessed and used recently at Christ church, Red Wing. It was made of old family silver contributed for this purpose, with 30 silver dollars collected by the first rector, the Rev. Dr. Wells, nearly 20 years ago, for the same object.

The archdeacon of the diocese visited Cloquet recently and held service for the first time. Senator Allan kindly donated the use of the Opera House for this purpose. A soap box and table was used for reading desk, altar, and lectern. A congregation of some 400 people listened to an impressive service and eloquent sermon. At the close many came forward to become members of the parish; $100 was offered towards a church building, while others were willing to contribute towards church expenses. Since the above service was held the archdeacon has organized in Cloquet a parish under the name of "St. Andrew's," a Sunday school, and a guild; $900 has been pledged for a priest's stipend; a lot has been offered for a church, which will be commenced shortly. Cloquet is a lumbering town of 3,500 inhabitants.

A mission has been organized at Grand Rapids under the name of the Holy Communion; $500 towards a church has been promised, and three lots are to be secured.

The Rev. J. G. St. Lawrence for a number of years connected with the church of the Good Shepherd, St. Paul, died suddenly June 5th. He preached Sunday evening, and Monday afternoon he complained of not feeling well and went to bed; and before medical aid could be secured he had entered into life eternal. He was buried from the church on Wednesday, the city clergy acting as pall bearers. The deceased priest was about 82 years old, a graduate of Trinity College, Dublin, a ripe scholar and universally esteemed.

Bishop Gilbert is able to be out of doors for a little while at a time; his physican states that when the Bishop has fully recovered, he will be a much sounder man physically than he has heretofore been for many years. A European trip is contemplated.

Bishop Whipple had sufficiently recovered to be able to be removed to Faribault, but since his arrival he has suffered a relapse, and his condition is considered serious. While being cared for in Minneapolis a very touching incident occurred: the Greek Bishop who was present at the late Bishop Kip's funeral in San Francisco, was in the city looking after the interest and welfare of the Greek Catholics; upon hearing of his illness of Bishop Whipple he paid him a visit. As soon as he entered the sick chamber he bestowed upon the Bishop the "kiss of peace," offered intercessions for his recovery and again on departing betowed the "kiss of peace." The Bishop is remembered by all the faithful in their intercessions and especially at the Holy Eucharist.

At All Saints' church, Minneapolis, on St. Barnabas' Day, the Bishop of Kansas administered the rite of Confirmation to an interesting class of about 12 young men and women presented by the rector, the Rev. Mr. Alexander. In addition, the Rev. Stuart B. Purves, rector of St. Peter's church, St. Paul, presented a young man who has recently come into the Church from the Roman obedience. St. Peter's choir combined with that of All Saints'. While the candidates were approaching the altar, Warren's "Come, Holy Spirit" was sung as duet and chorus. The service went very smoothly

considering that no previous rehearsal had taken place between the combined choirs. Bishop Thomas preached an eloquent sermon upon personal responsibility.

The wise forethought of the founders of the Church in Minnesota, provided at an early date for a Church hospital in the city of St. Paul. In 1873, St. Luke's Hospita was opened, and despite inadequate space and limitations in other ways, has, during the years which have since elapsed, done an excellent work. Patient and persistent effort on the part of earnest Churchwomen, has at last been rewarded with the completion ot a beautiful building located in the heart ot the city, thoroughly equipped for the work in hand, and commanding the confidence and services ot the finest physicians in the city. Since the occupancy of the new building, a training school for nurses has been established. Any young woman desirous of fitting herself for the profession of nursing,will receive in this training school, instruction consisting of a two years' course from a graduate of the New York Hospital, lectures from members of the medical staff, and experimental lessons at the bed-sides ot the patients. The pupil will also be furnished board, lodging and washing, $10 a month for the first year, and $12 for the second, for clothing and incidental expenses. Since nursing has come to rank as a profession, many refined and educated young women are seeking to enter its ranks. Many of these have not means sufficient to enable them to go to eastern cities for the requisite training. To such St. Luke's Hospital offers all that can be desired in the way of a home, and thorough instruction in the noblest branch of woman's work. Any information in regard to St. Luke's, relating either to the care of the sick or the training of nurses, will be furnished upon application to Mrs. M. A. Bradbury, Superintendent of St. Luke's Hospital, St. Paul.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Convention statistics: Number of clergy, 30; received, 10; transferred, 4; died, 1; lay-readers, 13; postulants, 3; candidates, 3; confirmed, 331; preached, 99; addresses not including Confirmation, 35; children's services, 25; celebrated the Holy Communion, 32; meetings and conferences, 62; visitations, 85; services participated in, 164; visits to State institutions, 33; churches consecrated and opened, 3; corner-stones laid, 2; received for diocesan missions, $2,480.72; raised for disabled clergy, $443.39; raised for Bishop's Trust Fund $424.50; raised for sundry diocesan objects, $38.63; raised by Woman's Auxiliary, cash, $923.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 25th annual convention began its sessions at Grace church, Utica, Tuesday afternoon, June 13th, at 4:30 o'clock. There was a large attendance of clergy and lay delegates. Evening Prayer was said, after which the Bishop called the convention to order.

The Rev. A. B. Goodrich, D.D., of Utica, was re-elected secretary and he chose the Rev. James K. Parker as his assistant. The Bishop appointed the usual committees.

The convention then adjourned for supper, re-assembling in the evening, when the Bishop read his annual address. In this he spoke of the recent deaths of the Rev. John Leech,of Aurora; the Rev. Russell A. Olin, S.T.D., of Watertown; the Rev. Chas. M. Carr, of Watertown, and the Rev. William Henry Platt, of Binghamton. He briefly referred to the number of parish buildings erected during the year and to other material additions and improvements; to the consecration of the new church of St. Thomas, at Van Etten, built by Thomas E. Smith, of New York; to the bequest to the diocese by Mrs. Mary L. Wheeler, of Newport, R. I., of a small chapel with plot of land adjoining,in Mannsville, with $9,000 for the preservation of the property and the partial maintenance of services. He reviewed the missionary work of the diocese; spoke of the strong and helpful influence of the Brotherhood of St. Andrew; reported the number of persons confirmed during the year to be 1,088; renewed his request for some sort of assistance in the performance of his official duties, and closed with a forcible arraignment of the secular press as on the side of irreligion, and the expression of his satistaction in the steady growth and stability of the Church.

A letter from the diocese of Western New York was read, proposing a division of the two dioceses into three and suggesting the appointment of a joint committee to consider the plan if deemed advisable. After considerable discussion, a committee was appointed on the matter of relief for the Bishop, to report the next day.

George J. Gardner, treasurer of the diocese, presented his annual report showing receipts, $26,003.54, and balance on hand, $3,174.18. Mr. Gardner as treasurer of the Christmas Fund, reported amount of its permanent fund, $12,200. This fund is used for the benefit of disabled clergymen and the widows and orphans of deceased clergymen. George J. Gardner was re-elected treasurer of the diocese.

At 9 o'clock Wednesday morning the Holy Communion was celebrated by the Bishop. The convention was called to order for business at 11 o'clock and the report of the committee on the matter of relief for the Bishop asked for. This committee recommended through its secretary, the Rev. W. D. Maxon, that no territory should be surrendered as requested by the diocese of Western New York, and offered the following resolutions:

Resolved: That the appropriation heretofore made for the relief of the Bishop, being $1,500 per annum, be continued for the coming year, and that the Bishop be requested to use the whole or such part thereof as may be necessary to secure such episcopal assistance as may relieve him from burdensome travel and wearisome visitations.

Resolved: That a committee of six clergymen and six laymen be appointed to devise ways and means for the support of an assistant bishop.

Resolved: That the Bishop be requested to indicate to the convention, in accordance with the provisions of Title I, Canon 19, Sec. V., the duties which he assigns to the assistant bishop.

Resolved: That the above preliminaries should be clearly settled to the satisfaction of the convention before the convention is justified in taking order for the election of an assistant bishop.

The resolutions were taken up separately and unanimously adopted. In accordance with the third of these resolutions the Bishop gave his consent to the election of an assistant bishop and indicated the duties he should assign to him.

Wm. M. White, Esq., of Utica, reported that he had received the sum of $1,826.29 from various individuals in the diocese, given as a testimonial to the Rev. Dr. A. B. Goodrich in recognition of long and faithful service as secretary of the diocese.

The Standing Committee was entirely re-elected as follows: The Rev. Drs. John Brainard, Henry R. Lockwood, William T. Gibson, and Theodore Babcock; Messrs. Daniel O. Salmon, Thomas D. Green, Azariah H. Sawyer, and John R. Van Wagener.

The amendments to Canon X, offered by the Rev. P. N. Meade, changing somewhat the boundaries of the missionary districts, were favorably reported by the Committee on Constitution and Canons, and were passed. The convention listened to reports from various committees, particularly the report on Christian education, presented by the Rev. Chas. H. Tindell, of Lowville, and the report of the committee appointed to devise means for providing the necessary support for an assistant bishop, should one be elected. This committee reported that the question was too difficult a one to be solved during this convention, and asked that it be allowed to report to the next annual convention,which request was on motion granted.

After prayers led by the Bishop the convention adjourned.

On the evening of May 31st the Bishop visited Grace church, Carthage, of which the Rev. William Morris Gilbert has recently become rector, and confirmed a class of 16 persons.

On the following evening the Bishop visited Trinity parish, Lowville, the Rev. Charles H. Tindell, rector, and confirmed a class of 24.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BRYN MAWR.—The convocation of Chester met on the 6th inst. at the church of the Redeemer. The dean, the Rev. John Bolton, presided, and was also the Celebrant of the Holy Eucharist in which he was assisted by the Rev. James Houghton, rector of the parish, and the Rev. Henry Brown. The sermon was preached by the Rev. Robert L. Stevens. At the business meeting held subsequently the Rev. John Bolton was re-elected dean, and James C. Sellers, Esq., secretary and treasurer.

LANSDOWNE.—Extensive alterations have been made at St. John's church, the Rev. C. H. DeGarmo, rector, which now presents a completely transformed appearance. The endeavor of the architects, Messrs. W. C. Jr. and T. B. Pritchett, has been to obtain and preserve throughout a strictly ecclesiastic effect, and the result has been entirely consistent with their motives. The building, originally of an oblong shape, has been made cruciform. The whole southern end has been torn out, and there have been added to the east and west, respectively, what externally appear to be transepts, but which are used as a sacristy and an organ chamber. The nave of the old building, extending between these two wings, forms a choir, and projecting still farther on, beyond the whole building,is the sanctuary,with pentagonal ceiling and handsome leaded glass windows, the gift of a member of the congregation. The sanctuary and choir are separated from each other, as well as from the nave, by heavy arches and pilasters, and are finished in hard wood, with deep mouldings and wainscoting of studied and appropriate design. A novel effect is produced by the fact that there is no wall between the choir and organ chamber, but in its place, a hard wood screen,with pillars and moulding of the strictest classic style, partially conceals from sight the members of the choir. The entire addition in the interior is of sand finish in delicate tints, while outside are stained shingles, which, with the variety of slopes created, give a quaint and very pleasing effect. The organ chamber has been constructed so as to make provision for a vested choir, and the sacristy has been finished throughout with closets, book-shelves, and lockers, so as to offer every facility needed to both rector and congregation. A new pulpit will be placed in the church, as well as an extremely handsome altar of quartered oak in classic handling, the donation of a lady member of the congregation. St. John's was re-opened on Sunday, 11th inst.

Connecticut

John Williams, D. D., LL.D., Bishop

The 111th annual convention was held in Christ church, Hartford, on Tuesday, June 13th. The services began with the Holy Communion at 9:30 A. M. The convention sermon was delivered by the Rev. E. S. Lines, who chose as his text, II Cor. iv: 2. The Bishop acted as Celebrant.

The convention was opened by the Bishop. The Rev. M. K. Bailey, of Torrington, was re-elected secretary, and the Rev. F. W. Harriman, of Windsor, and the Rev. A. T. Parsons, of Thomaston, assistant secretaries; Mr. F. J. Kingsbury, of Waterbury, remains treasurer.

The new parish of All Saints', Meriden, applied to the convention for recognition, and was received into union with the diocese. Mr. F. G. Kingsbury, treasurer of the convention, read his report: Receipts, $4,382.80; disbursements, $2,-105 99; balance on hand, $2,276,81, which is about $500 less than last year.

The report of the treasurer ot the Bishop's Fund, Col. Jacob L. Green, showed receipts of $12,300, and disbursements, including loans and the Bishop's salary, of about $11,800, leaving a balance of $459.10.

The report of the trustees of the Aged and Infirm Clergy Fund showed receipts from parishes of $3,375.98, and total receipts of $15,421.83. The amount paid to beneficiaries was $5,200. The fund now amounts to about $40,000.

The following gentlemen were elected members ot the Standing Committee: The Rev. Drs. William Tatlock, Sam'l Hart; the Rev. Messrs. S. C. Seymour, E. S. Lines, and H. M. Sherman.

The officers of the various boards of the diocese remain substantially the same as last year, with a few exceptions.

The diocese voted $12,000 for diocesan missions over and above the receipts from the funds of the society. This is $2,000 more than last year, or about 40 cents a communicant.

The Bishop's address was made at the close of the morning session. He had visited 106 churches and chapels, preached and made 175 sermons and addresses, celebrated the Holy Communion 27 times, confirmed 1,559 persons, ordained 8 deacons, raised 5 deacons to the priesthood, received into the diocese 11 clergymen, granted 14 letters dimissory to other dioceses. At present he has 21 candidates for Holy Orders. During the year two corner-stones of new churches have been laid and two churches consecrated. During the past year three presbyters connected with the diocese but each residing in other dioceses have died: the Rev. Messrs. W. C. Cooley, Chas. R. Talbot, and Robert T. Thorne. He also spoke feelingly of the numerous deaths that had taken place among the prominent laymen of the diocese, and did not forget to pay a loving tribute to the memory of the Bishops of California, Vermont, and Massachusetts. Referring to the Book of Common Prayer, the Bishop said:

> The completion of that work,which has been going on for twelve years, is an occasion for great thankfulness, especially on account of the great unanimity with which the result has been reached. I have frequently taken occasion to express my strong conviction that when the revised Book was in the hands and before the eyes of Churchmen, they would see that no radical or even structural changes had been made in it. This conviction has, I hold, been proved to be well grounded.
>
> The Book as it now stands is our only legal formulary for divine services and the administration of the sacraments and other rites and ceremonies of the Church. To the use of it every clergyman of either of the orders of the ministry is bound by the declaration which he makes at the time of his ordination, as well as by his additional promises. The options that are given in it are, of course, left to his own discretion. But beyond those, the Book is of binding authority. No individual preferences of bishops, presbyters, deacons, parishes, or of candidates for Holy Orders and lay-readers, can discharge this obligation. In the Constitution of the Church, which comes to us through long ages from the earliest days, each congregation is not a church, *teres atque rotunda*, complete and in itself considered. It is, at the most, but one member in an organized body, and the law which govern the body binds it and its ministers also.

The Committee on Constitution and Canons reported adversely on the memorial from the Fairfield County Clerical Association relating to pensioning every clergyman in the diocese above 65 years of age. The whole matter was referred to a committee to report at the next annual convention.

After the customary complimentary resolutions, the convention adjourned.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

At the 14th annual meeting of the Michigan branch Woman's Auxiliary, mentioned in our issue of last week, the reports spoke of the Enrolment Fund, for which object $1,069 was given from Michigan at the general triennial meeting last October; also of $75 donated by the Michigan branch towards the Easter gift for the Misses Emery; the sum of $925 expended for work in the new diocese of Northern Michigan; $480.30 given to Hoffman Hall, Tenn., and the school for girls, at Reno, Nevada; also specials for Alaska, Olympia, and the colored work, amounting to about $200 more; $770 sent for salary of Miss Ball at Osaka; a scholarship in St. John's college, Shanghai; and small amounts for the Insurance Fund, Mr. Graves' work at Wuchang, Rev. Mr. Fair in

Africa, Mrs. Brierley's work, etc. The total amount for the year reported in moneys was about $2,517.75. The pledges for the coming year amounted to over $2,300.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The 28th annual convention met in the church of the Ascension, Pittsburgh, the Rev. R. W. Grange, rector, on Wednesday, the 14th inst., at 9 A.M. The service was that of Holy Communion, with the Bishop as Celebrant.

The convention was called to order by Bishop Whitehead. The Rev. Edmund A. Angell was re-elected secretary, and appointed the Rev. T. J. Danner as assistant. This convention was notable for several things. In the first place the Bishop's address, with its accompanying charge and pastoral letter, was by all odds the very best which has been delivered in this diocese during the present episcopate. The charge and pastoral were on the subject of the "Privilege and Utility of the Tithe," and the Bishop's words rang out with no uncertain sound. Indeed, so impressed were the deputies in convention assembled that they provided by resolution for a special edition to be distributed in the diocese. It is but faint praise to say that it should be printed as a general tract and put into the hands of every American Churchman.

The business was all finished the first day, and at 6 P.M the convention adjourned *sine die*. Of course there was and could be but little discussion and some things had to be put off to the next convention, as, for instance, the report of the Committee on Canons, which contained the new canon on the convocational system and the archdeacon. The report of the Commission on the Division of the Diocese also did not come up for consideration but was simply read for information and ordered printed in the Journal.

But the most remarkable thing of all was that the elections provoked no contest, but in every case the vote of the convention was cast by the secretary.

Treasurer of the convention, Mr. H. J. Lynch; Standing Committee: The Rev. Messrs. Robert J. Coster, Robert W. Grange, Alfred W. Arundel, and Jos. D. Herron; Messrs. Felix R. Brunot, G.M.Ferguson, S.C. McCandless, and H.W. Armstrong.

A partial summary of the statistics contained in the Bishop's address shows Confirmations, 1,032; ordinations, deacons, 3, priests, 4; candidates for orders, deacons, 3, priests, 3, postulants, 8; corner-stones laid, 1; churches consecrated, 4; churches opened with benediction, 2; clergy dismissed from diocese, 9, received into diocese, 11, instituted, 3, present number: Bishop, 1, priest, 66, deacon, 4, total, 71.

Thus it will be seen that this convention was distinguished more for what it left undone than for what was actually accomplished, but it is an old and true maxim that it is the highest wisdom to make haste slowly.

Newark

Thomas Alfred Starkey, D. D., Bishop

The choir festival of Christ church, Newark, took place on Thursday evening, June 8th, before a crowded congregation, and was a great success and surprise to many. The choir was augmented for the occasion by several well-known New York and Newark singers. An excellent programme of anthems and solos had been prepared under the direction of the organist and choirmaster of the church, E. R. Cranmer-Knight, who presided at the organ. The anthems sung were: Gounod's "Praise ye the Father;" West's, "Oh how amiable are thy dwellings;" Martin's, "Holy Spirit, come, oh come:" Stainer's "Let every soul be subject," and "I am Alpha and Omega." And in addition, two solos by Mr. Fred Keast: "At night," Southwick, and "Oh, Thou Almighty," Oppenheimer." The incidental solos were sung by other members of the choir. The offerings were given for the choir fund.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—The church of the Atonement, the Rev. Edwin Homer Wellman, rector, has just lifted $1000 from its debt, and there is consequently great rejoicing in the hearts of the popular and energetic rector, and his people.

At St. Clement's church, the Rev. Robert Edmund Pendleton, rector, the recent service of benediction included among the objects blessed, the organ and chapter room, a set of stoles of appropriate colors, a maniple, burse, chalice veil, pall, altar service book, paten and spoon. The chancel of the church has been deepened, and it is expected that a vested choir will be soon organized and trained. The class which was presented for Confirmation on the vigil of the feast of the Ascension, numbered 42 persons. Of these 16 had come from various Protestant denominations, and one from the Roman Communion.

The Rev. James B. Nies, rector of St. Chrysostom's church, is rapidly recovering from an accidental hurt he lately received from a bat in the hands of a boy.

Evening services at St. Peter's church will be continued through the summer, beginning at 8 o'clock, with shortened form. During the absence of the rector, the Rev. Dr Lindsay Parker, on his vacation, the parish will be in charge of the assistant minister, the Rev. Charles Stanley Brown.

The Rev. William Wiley, rector of Grace church, South Oyster Bay, otherwise known as Massapequa, is accustomed to make use of the stereopticon at evening services during the winter season. The parish is entirely rural, yet the interest in the illustrated discourses which he gives on topics embraced in Scriptural and Christian history, is such as to bring to the church large congregations especially of young people, although many adults are also attracted. These lectures are very instructive, and cover a wide range of important historical, geographical, and theological knowledge. In a community of unchurchly antecedents he has made the Church a centre of attraction and esteem. The funds to meet all the expenses connected with this part of his work are provided by parishioners who are residents of New York, except in the summer.

Colorado

John Franklin Spalding, D.D., Bishop

The 7th annual council convened in St. John's cathedral, Denver, on Wednesday, June 7th, at 10:30 A. M., for the celebration of the Holy Eucharist. At this service Mr. Charles T. Grimes, lately graduated from the Western Theological Seminary, was made deacon by the Bishop of the diocese. Mr. Grimes goes to the new and interesting field at Cripple Creek, the Rt. Rev. Wm. M. Baker of Western Colorado preaching the sermon.

Directly after the service the council was called to order in the crypt, and the Rev. E. P. Newton of Pueblo, was chosen secretary. At 3 o'clock Bishop Spalding read his annual address, of which several matters of importance were referred to special committees for report, notable among these were the suggestion of missionary meetings in Denver before or after the meeting of the Missionary Council in San Francisco next October, and the matter of the further developing of the Divinity School of the diocese.

The report of the Cathedral Chapter showed the trusts of the diocese and the finances of the schools in healthy condition, despite the general depression and the decreased attendance of pupils consequent thereon. A missionary meeting was held in the evening at which the choral service was rendered by the cathedral choir, and addresses were made by Bishops Spalding and Barker, Dean Hart, and the Rev. Thos. Bakes of Fort Collins. Pledges were made for diocesan missions. The offerings last year of the diocese for its missions were $3,594.22.

The special order for Thursday at 10:30, was elections and the following persons were chosen or appointed to the several positions. Standing Committee: Dean Hart, the Rev. Messrs. A. R. Kieffer, and C. H. Marshall; and Messrs. Geo. J. Boal, LL. D., A. A. Bowhay, Hon. Wilbur E. Stone; treasurer of the council, Mr. C. D. Cobb.

The advisability of having a diocesan Prayer Book Society was discussed, and the matter was referred to a committee to report to the next council.

The report of the Committee on the State of the Church made commendation of the fullness of parochial reports, but as all are not yet in hand, the full summary of statistics cannot be given.

The Committee on Education reported satisfaction in the state of the schools. Wolfe Hall has held its pupils throughout in spite of the strongest rivalry, and Jarvis Hall has increased its attendance since September. The management of the schools under Miss Wolcott and the Rev. F. S. Spalding has been successful, and they both are enthusiastic and hopeful for the future of their work, and have awakened loyal devotion in the pupils, with whom good work has been done as was manifest in the results of examinations and the commencements.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

May 28, 1793, St. Paul's church, Bloomsburg, then Fishing Creek, was admitted into union with the diocese of Pennsylvania. It was eminently fitting that the centennial anniversary should be properly observed. The opening service of the anniversary exercises, which was also the opening service of the spring session of the Archdeaconry of Williamsport was held Monday, May 29th, at 7:30 P. M., consisting of choral Evensong and sermon by the Rev. Charles James Wood. On Tuesday morning at 9 o'clock, a business meeting was held in the parish house, Bishop Rulison presiding. At 10 o'clock the sermon was preached by the Rev. H. L. Jones, D.D. At 3 P. M., very able papers were read by the Rev. A. W. Snyder, and the Rev. W. R. Heakes. At Evening Prayer the Bishop confirmed a class of 25, seven of which are members of the choir. Every member of the vested choir but two are communicants of the Church. The candidates were addressed by the Bishop, after which missionary addresses were made by Ven. W.H. Graft, Archdeacon of Williamsport, and the Rev. Messrs. Foley and Snyder.

The prominent feature of the week was the celebration of the Holy Communion on Wednesday morning. The service was Tours in F. The sermon was preached by the Rev. Thomas H. Cullen, a former rector. Before the sermon a historical sketch of the parish was read by the rector, the Rev. W. C. Leverett. The first church was a log building, heated by means of a square hole in the floor in front of the chancel, opening down to the ground, and a fire of logs made early and burned to living coals. There was no chimney to lead off the smoke from the glowing and crackling fire. In 1827, the log church was replaced by a frame structure. In 1837, a brick building was erected on the spot where the rectory now stands. In 1868, the corner-stone of a new church was laid and completed, with the exception of the tower in 1870. The church was consecrated by Bishop Howe, June 28, 1881, during the rectorship of the Rev. Dr. Zahner.

During the present rectorship a debt of $1,000 has been paid, steam heating introduced, a parish house built, the tower finished as a gift by the Hon. Jno. G. Freeze, chancellor of the diocese, a peal of bells placed—the gift of Mr. Paul E. Wirt, the vested choir introduced under the direction of Mr. George E. Elwell, an artificial stone pavement laid about the whole church property, the interior wood work re-finished, the walls decorated, new carpets and kneeling stools supplied, electric lights, and three new chancel windows put in, the gift of Mr. and Mrs. John A. Funston. The rector concludes his paper: "Meanwhile the parish has met all its diocesan dues and has enlarged its offerings for missionary and charitable purposes. And best of all, the people have united with their rector more and more, during these years, in his endeavor to build them up as a spiritual temple acceptable to the Lord." "For all this we are profoundly grateful to Him who maketh men to be of one mind in an house, and devoutly to say: 'To God give all the praise.'"

At 1:15 P.M., an elegant lunch was served in the dining hall of the parish house. After dinner speeches were made by the Rt. Rev. N. S. Rulison, D.D., Archdeacons Graff, Powers, and Angell, the Rev. Messrs. Foley and Baker, and the Hon. J. G. Freeze. The hall was beautifully decorated with ferns, plants, and flowers.

At 7:30 P. M., the closing services were held, when a beautiful letter from the venerable Diocesan, Bishop Howe, was read by the rector. Touching addresses were made by the ex-rectors present, followed by a most earnest and felicitous address by Bishop Rulison. A reception was held in the parish house after service, attended by all the visitors and congregation. Thus closed the first century of St. Paul's church, Bloomsburg. It was a season of delightful exercises, and was thoroughly enjoyed by all who participated.

Massachusetts

BOSTON.—The Rev. Dr. Slafter, the registrar of the diocese, has published his report of the gifts to the diocesan library during the year. All the sermons upon the death of Bishop Brooks (30 in number) have been secured and placed in the alcoves, together with other articles from the magazines and daily press, and the resolutions of many parishes in the diocese. Two chairs as memorials from the home of Bishop Brooks have been given to the library room. The library contains 1,212 bound volumes.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

At the annual council the report of the parochial committee gave the following statistics: Number of families, 4,495; individuals, 20,115; communicants, 9,725; Baptisms, infants, 681, adults, 213; confirmed, 817; marriages, 303; burials, 588; Sunday school teachers, 964, scholars, 6,317.

The following Standing Committee was elected: The Rev. Messrs. J. J. Lloyd, T. M. Carson, C. B. Bryan; Messrs. C. M. Blackford, R. G. H. Kean, M. P. Burks.

Diocesan missionary committee: The Rev. Messrs. A. S. Lloyd, J. L. Gravatt, J. B. Funston, M. P. Logan, C. B. Bryan; Messrs W. B. Martin, M. P. Burks, J. Heffelfinger, L. R. Watts, C. J. Faulkner.

The Bishop announced officially that he made Norfolk the see city.

On motion, it was ordered that a committee be appointed to select a suitable site for an episcopal residence and to purchase the same. Mr. F. Whittle was elected treasurer of the diocese. The Council adjourned to meet in Roanoke next June.

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—The annual election of Trinity Brotherhood took place June 3rd, at which time the following were elected to serve for the ensuing year: President, Mr. George F. Wharton; first vice-president, Mr. O. Lake; second-vice president, Mr. A. H. Dicks; treasurer, Mr. Frank S. Marks; secretary, Mr. Warren Kearney. The treasurer's report showed total receipts, $153.40; expenditures, $143.20; balance on hand from 1893 of $19.20. Mr. Frank N. Butler, Jr., chairman of the committee on charitable work, said that during the past year while the parish was without a permanent rector, the relief of needy people in the parish had largely been met by the efforts of Trinity Brotherhood. The Convalescents' Home had also received from the Brotherhood, monthly, $5. The secretary, Mr. Warren Kearney, stated that the association

numbered now 44. Many had become unday school teachers, and had undertaken various kinds of work in the parish, among which was the trying to interest men in the services of the Church. The Brotherhood tendered a note of thanks to Mr. F. R. Matthews for his interest and counsel during three years' active work as president.

A large congregation assembled at St. Paul's church on the evening of Sunday, June 4th, to listen to missionary addresses from the clergy of the diocese. Speches were made by several of the New Orleans clergy, and a large offering was taken up for the aged and infirm clergy of the diocese.

Maine

Henry Adams Neely, D.D., Bishop

The annual convention was held in Christ church, Gardiner, June 13th. This change of place was made in honor of the parish which celebrated at this time the centennial year of its existence. The first Bishop of Maine was rector of this parish during his entire episcopate, and here was the home of Robert H. Gardiner, who was widely known in his day throughout the Church.

On Monday evening a missionary service was held, with a spirited addresses by the Rev. Messrs. Winkley, Moody, and Nicholson. The Rev. Chas. T. Ogden read an address with special reference to the part which this venerable parish had taken in the work of the diocese.

On Tuesday, after Morning Prayer, the convention was organized, and the Rev. C. M. Sills, D. D., was re-elected secretary. The usual appointments of standing committees were made,on new parishes, canons, unfinished business,and education, and the convention adjourned for divine service. The convention sermon was preached by the Rev. Canon Sills.

At 2 o'clock, the Woman's Auxiliary had its annual meeting. The treasurer's report showed an expenditure of $650 in money and boxes. Miss Emery was present, and made an admirable address. At 3 o'clock, the Bishop delivered his annual address. He alluded to the death of the Bishops of California, of Massachusetts, and of Vermont, as also of some of the more prominent of the laity of the diocese. He gave much space to the matter of the schools of the diocese, and to the details of his official work.

The Standing Committtee elected was: The Rev. Messrs. Chas. M. Sills, D. D.,W. H. Washburn,and Walker Gwynne; Messrs. Henry Ingalls, John Marshall Brown, and George H. Starr; treasurer, Chas. D. Merrill, Portland; treasurer of the Maine Episcopal Missionary Society, W. G. Ellis, Gardiner.

At 4 o'clock the first annual meeting of the Girls' Friendly Society was held, and seven parishes reported branches in working order. In the evening there was a memorial service in honor of the centennial anniversary. A vested choir of 40 voices rendered the music, and two of the former rectors addressed a crowded congregation. After the service, a reception was given at the house of Mrs. F. T. Bradstreet.

Chicago

Wm. E. McLaren. D.D., D. C. L. Bishop

Waterman Hall, the diocesan school for girls, closed its fourth academic year on June 13th, graduating a class of 13. Bishop McLaren, the president, and the other members of the Board of Trustees were present, and the Rev. T. N. Morrison delivered an address on Christian education. The exercises of Commencement began on Sunday, June 11th, St. Barnabas' Day, with an early Celebration, followed at 10:45 A. M., by Matins and an appropriate sermon by Dr. Fleetwood, the rector. Monday was taken up with the annual meeting of the trustees, the ceremony of putting the class stones of '92 and '93 in the wall of the main building, at which time addresses were made by the Bishop, the rector, and the Rev. Wm. C. DeWitt, and in the evening by the reception given by Waterman Hall and the class of '93. At the last service in the chapel on the 13th, a beautiful green altar cloth, the handiwork of the Sisters of St. Margaret in Boston, was presented by the rector for the school guild, to be used in season, and accepted by the Bishop on behalf of the Board of Trustees. Many lay and clerical visitors were present and heartily enjoyed all the exercises.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

The Swedish congregation in Galesburg formerly with the name of Elim, has been organized as a Church mission named St. John's. It has been placed under the charge of the Rev. Charles R. Hodge, dean and rector of Grace church. Mr. Alfred Kalin, a candidate for Holy Orders, acts as lay reader and assistant. The congregation has gone to the extent of their ability in partial erection of a permanent brick church but they greatly need pecuniary help. If this is obtained and the building completed, a mission embracing a large number of Swedes, families and communicants, will be permanently secured for the Church. On Whitsunday the Bishop confirmed seven at this mission.

On Trinity Sunday, at Trinity church, Monmouth, he held Confirmation. The prospects of the congregation,over which is the Rev. Victor H. Webb, deacon, are more favorable than for some years past.

On the 1st Sunday after Trinity, at the chapel of Jubilee College, the Bishop preached and ordered as deacon, Mr. Henry Edward Chase, candidate for priest's orders, a graduate this year from Nashotah. This ordination was of peculiar interest, as probably the only one since the death of Bishop Chase, in this chapel of his own flourishing college and theological school. Also the candidate ordained is grandson of the Bishop and son of the Rev. Philander Chase, a faithful and devoted priest some years since deceased. The Rev. Messrs. Benson, Chamberlain, and Dean assisted in the service.

On the 2nd Sunday after Trinity, the festival of St. Barnabas, the Apostle, the Bishop consecrated St. Jude's church, Tiskilwa. Sixteen months ago the church building of St. Jude's parish was burned to the ground. Up from its ashes has risen the structure just consecrated. It is a tasteful frame building of Gothic style, and exceeds in beauty most of the churches of its grade in the West. The ceiling and pews are of birch, the windows made in Chicago are memorial throughout, handsome, and with rich colors. The parish is active and liberal. It has no priest at present,but will give to one a hearty welcome. The village is not large but offers an attractive field.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The 103rd annual convention was held in St. Stephen's church, Providence, June 13th and 14th. It opened with a choral celebration of the Holy Communion. The sermon was preached by the Rev. W. R. Trotter, rector of Trinity church, Bristol, from Hebrews xiii: 8, 9.

After the organization of the convention, the Rev. S. H. Webb,of Providence,was for the 20th time elected secretary; the Rev. A. E. Carpenter was appointed assistant secretary. St. Andrew's parish, Providence, applied for admission to the convention and was subsequently admitted.

The committee on canons reported upon a proposed amendment to the constitution and canons with reference to the election by the Australian ballot,of deputies to the General Convention; their report requires further action by the next convention to complete the change in method of election.

Bishop Clark's annual address was read at the afternoon session. He had confirmed 642; also in the diocese of Massachusetts, he had confirmed 107; one corner-stone was laid; five postulants and nine candidates for Holy Orders were reported. Mr. Andrew H. J. Holmgren has been admitted to the diaconate, and the Rev. Messrs. Hugo Klaren, Frank Appleton, Edwin B. Niver, Joseph Hutcheson, Francis G. Williams, and Charles A. Denfeld have been ordained priests. Five clergymen have been transferred to other dioceses, and six have been received from other dioceses.

Under the head of Necrology, the deaths of the following were alluded to: Messrs. H. P. Beckwith, George C. Nightingale, and T. P. I. Goddard, the latter a member of the Standing Committee for many years. The Rev. Dr. Wm. S. Child and the Rev. George S. Spink were spoken of, and reference was made to the late Bishops of Massachusetts, California, and Vermont.

With reference to diocesan missions, the Bishop said: "There is much to encourage us in the present aspect of our mission, notwithstanding the embarrassments incident to the first starting of the somewhat cumbersome machinery that has been devised for carrying on the work. All this, it is hoped, will soon be rectified. The diocese has never been as much interested in its own missions and in the extension of the work in Rhode Island as it is at present." Allusions were made to the work of the General Convention in the adoption of a Prayer Book "which will probably not be disturbed again during the present generation"; to the new Hymnal "as a decided advance upon anything that has preceded it, although there are many hymns inserted which are not likely to be very often sung"; to the need of enlarged contributions for the increase in missionary bishops. "In many cases it is true that the parish churches have as much as they can do to keep themselves alive, but there are large and wealthy churches in our great cities, which spend tens of thousands in providing for themselves, and yet make no contributions to our missions at large."

The charitable institutions of the diocese, St. Mary's Orphanage and St. Elizabeth's Home, were commended. The number of branches of St. Andrew's Brotherhood and the Girls' Friendly Society, the Bishop hoped might be greatly increased during the coming year. "The Woman's Auxiliary continues to do its great missionary work with unabated zeal and ever-increasing success. Some advance has been made in the diocese during the past year in promoting the interests of the Church Temperance Society,but nothing like what we would desire to see."

The report of the Board of Managers of the Diocesan Missionary Society called special attention to the increased missionary activity in the diocese in every department of the work. The sum of $4,500 was appropriated for missionary work in the diocese, which is $500 more than was voted last year.

The committee on the Episcopal Fund reported a plan to raise the fund up to $100,000 during October by asking for one dollar subscriptions from the communicants of the diocese. The fund now lacks only between $7,000 and $8,000 of the amount required,

The Rev. S. A. Webb and Mr. Walter G. Webster were elected delegates to the Missionary Council.

The Standing Committee was elected as follows: The Rev. E. H. Porter, the Rev. Drs. Daniel Henshaw, George McC. Fiske, and C. A. L. Richards; Messrs. J. H. Stiness, J. W. Brown, W. W. Blodget, and Rathbone Gardner.

After a long discussion and a very close vote, the new missionary canon was adopted, leaving the general system of convocations much the same, but with an archdeacon instead of three deans; the archdeacon to be appointed by the Bishop and to have no parochial charge, but to give his whole time to supervising and directing the missionary work of the Diocese.

The next convention is to meet at St. John's church, Providence.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The 51st session of the archdeaconry of Troy was held in Trinity church, Lansingburgh,on the 5th and 6th inst. Evening Prayer was said by the Rev. Geo. A. Holbrook, the lessons being read by the Rev. Dr. Maxey, and the music excellently rendered by a full vested choir. The Rev. James Caird made an effective address on the work of St. Andrew's Brotherhood, and the Rev. Mr. Perry gave an interesting account of his work in Schroon Lake and vicinity. The venerable archdeacon spoke on missionary enterprise within the archdeaconry, and closed the service with appropriate devotions. There was a celebration of the Holy Communion by the Rev. Dr. Nickerson, rector of the parish, at 7:30 the next morning, followed by a business meeting at 9:30, when the Rev. Clement T. Blanchet was unanimously elected secretary. The Holy Communion was celebrated by the archdeacon. The sermon was by the Rev. Alfred Taylor, on the "Perfect Sacrifice of Christ;" it was a scholarly and earnest discourse based on Heb. x: 11-13.

Business was resumed immediately after service. Verbal reports from missionaries and rectors, on missionary enterprise within their respective fields of labor, showed a steady advance all along the line, as well as some of the difficulties which they have to contend with. The Rev. Mr. Parsons of Schuylerville and Greenwich, urged that each place needed the whole time of a resident clergyman, in which case, Schuylerville would probably soon become self-sustaining. The Rev. Mr. Perry, of Schroon Lake, was extending his work to South Schroon, where a building had been recently erected with the understanding that our Church might have the use of it in the forenoon, the Methodists in the afternoon, and other religious bodies at other hours; he was also reviving a defunct mission at Pottersville, with a fair prospect of success. The Rev. Mr. Taylor said,that while Chestertown was only holding its own fairly well, Bartonville was quite progressive and promising. The Rev. Mr. Wright reported that the work at Minaville had suffered greatly by death and removal of Church people from the place, and the present outlook was not encouraging, but that a decided interest had been awakened at Port Henry and Crown Point. The Rev. Mr. Smith spoke briefly and modestly of his work at Schagticoke, and the Rev. Mr. Blanchet spoke cheeringly of the work at Bolton on Lake George; the Rev. Mr. Gregory on the work at Ticonderoga and vicinity, and the Rev. Dr. Nickerson on a new mission he had started in the fourth ward of Lansingburgh, where some 40 Church families had been uncared for and were drifting away to other bodies in that neighborhood. He had an attendance of about 30 in winter, Sunday school of about 90, and had already secured pledges for $1,700 towards building a mission chapel to be called St.Stephen's; and as the Methodists,Baptists, and Presbyterians all have flourishing organizations in that neighborhood, he felt sure that St. Stephen's would also become self-supporting if duly recognized and encouraged at this critical period of its existence. The archdeacon of Albany spoke on the early history of Cohoes and Waterford, and how he arranged with neighboring rectors to provide for the neutral district of North Cohoes. The Rev. Mr. Cookson, of Glens Falls, stated that at the beginning of the present conventional year,nearly all the mission stations of this archdeaconry were filled, and only two have become vacant since. He spoke feelingly of the last illness and death of the Rev. Chas. H. Lancaster, who had labored faithfully for over 20 years within the limits of the archdeaconry, and had died since the last session, and he urged that some provision should be made for his widow and adopted daughter. This led to an interesting discussion of clerical insurance,the support of infirm and disabled clergy, and the widows and orphans of deceased clergymen, after which a bountiful lunch was admirably served by the ladies of the parish.

The essay by the Rev. Wm. Ball Wright, of Port Henry, on "Intercommunion with the Orthodox Oriental Church," was followed by a lively discussion, in which nearly all the clergy present took part, and expressed a desire for greater light on that interesting subject.

The next session of the archdeaconry will be in Saratoga about the middle of September. Preacher, the Rev. W. H. Larom, of Saranac Lake; essayist, the Rev. H. R. Freeman, of St. John's, Troy.

The Living Church

Chicago, June 24, 1893

Rev. C. W. Leffingwell, Editor

WE OBSERVE in a secular paper the revival of the old objection of Puritanism and Quakerism to the expression "Father in God." The objection is raised by a Churchman, who assumes that the words now appear in the Prayer Book for the first time as a result of the late revision. They are, he thinks, "in irreconcilable violation of our Saviour's injunction (Matt. xxiii: 9), 'Call no man father upon earth,' etc." He asks whether those who agree with him in this may not be allowed "to use the good old Prayer Book of their fathers (!) without imputation of illegal conduct." It will be seen that in the very act of complaining he himself does the thing complained of, calls earthly beings "fathers." We suppose he did the same thing habitually throughout his childhood. The early Quakers were more consistent, and the parent would not allow the child to call him "father," but simply "friend." And, after all, the difficulty complained of is not overcome by clinging to the old Prayer Book, for there it stands and has stood for a hundred years in at least three places in the Ordinal. One who complains ought first to be better informed. Furthermore, we should like to know of such a literalist whether he obeys certain other injunctions to be found in the Gospels. Smitten upon one cheek does he "turn the other also?" Does he "hate father and mother, and wife and children, and brethren and sisters?" Has he "sold all he had and given to the poor?"

THE TRIAL of Dr. Briggs in the Presbyterian General Assembly has been concluded adversely to the defendant. We have no particular sympathy with those who make haste to condemn this action as a mere piece of bigotry. The simple point to be settled, as we understand it, was whether the views of Dr. Briggs were consistent with the formulas of the Presbyterian Church. This question we assume that the members of the Assembly would not feel justified in deciding on grounds of personal feeling, or the desire to be liberal, or to come into line with the thought of the age, or upon any consideration of expediency or popularity, but solely upon the facts of the case. There is no doubt that they have done so. Dr. Briggs has his answer from the highest authority in his denomination. The only doubt that occurs to the mind of an outside observer is whether, in consideration of the fact that there is a movement on foot in the denomination for a revision of the standards of doctrine, it might not have been well to postpone action in the present case until it could be seen what the result of the revision might be. It would be strange, though not impossible, if such changes should ultimately be made as to render the views of the advanced professor quite tenable. As matters stand, however, it is difficult to see how the decision could be other than it is.

A CONTEMPORARY points to the anomalous position in which Dr. Briggs now stands, excluded from the ministry but not excommunicated. Though no longer an elder, he remains a member of the Presbyterian Church. From this it is argued that the decision of the Assembly does not amount to a condemnation for heresy. Undoubtedly there is something anomalous in the present position of Dr. Briggs, but if his offence does not constitute heresy in the view of his denomination, it would be difficult to define what it really is. A case might be cited in which a bishop, tried by his brethren and by them adjudged guilty of flagrant immorality and suspended from his high office, was not even temporarily excluded from the Communion of the Church; but it would not follow that the offence of which he was pronounced guilty did not come under the head of "notorious evil living." The position was simply a curious anomaly from which no conclusion can be drawn except that the canons intended to meet such cases were defective.

THE VIEWS of Dr. Briggs which have brought these serious consequences upon his head were enunciated, it will be remembered, in an address delivered by him at the Union Seminary in New York, upon the occasion of his transfer from one professorship to another. Much of the difficulty, as it seemed to us, originated in a confused and unguarded use of language. He seemed to assert that the Bible, reason, and the Church were three coordinate and independent means of arriving at saving truth. It seemed to be implied that either of these might be employed without the other, and the illustrations which were used appeared to bear out this meaning. Certainly such a statement would be contrary to the conviction of all orthodox Christendom, that it is not through any system to which the use of the natural reason can conduct men that salvation is attained, but only through the truth which has been revealed from above, and which, without such revelation, would be unattainable by any exertion of the human intellect. Reason has done much—the achievements of the great philosophers of the ancient world remain to attest it—but by no searching could it find out God. Enlightened by revealed truth reason has a great and profitable mission which it has carried out in the Church in all ages, to draw out, develop, and apply the Faith once delivered. In this sense only it may be said to find out truth. Or again, reason, when not obscured by evil moral conditions, leads on the soul to the acceptance of divine truth, but it cannot discover or invent that truth.

THE CONVENTION address of Bishop Littlejohn of Long Island dwells with ability and force upon two points which are of general interest to the whole Church. The first of these is the question of Christian Unity. The Bishop notes with satisfaction the passage by the House of Deputies at the General Convention last October of what was then called "the Chicago-Lambeth Declaration." The Bishop adopts this designation, though, in fact, what was actually passed was neither the declaration of Chicago nor that of Lambeth, but an extract from the latter (with some changes in punctuation), "commonly called the Quadrilateral." The Bishop regards this as making both Houses of the General Convention a unit on the subject. We have no doubt that this was the intention of the House of Deputies, though it was not allowed to express itself as clearly as might have been wished, owing to a certain unfamiliarity with "the literature of the subject." Thus that part of the Declaration of Chicago which asserts that the four points laid down are parts of a sacred deposit committed to the Church by Christ and His Apostles, is not expressed in the resolution of the House of Deputies. It is not, of course, unknown to Bishop Littlejohn that there are those among us, who are determined to ignore that statement and to base the four points upon something far short of the foundation of Christ and His Apostles. No one who observed the course of the Convention of 1892 can doubt that its intention was precisely what the Bishop assumes. But it is not at all impossible that its action as it appears baldly upon the pages of the journal may be quoted hereafter as proving that the House of Deputies did not agree in all points with the Bishops.

UPON the persistent attempt to incorporate into our organic law the principles which the Lambeth Conference laid down, not as a basis of completed unity, but, as "a basis on which approach may be by God's blessing made toward home re-union," the Bishop's words, if less emphatic than might be desired, are wise and reassuring. He asserts very clearly that it would not be wise "prematurely to bring into our midst alien elements that have not yet learned to understand what true organic unity is, or understanding it, have not manifested any real willingness to accept it with its necessary consequences." True unity can only be attained by going back to the principles of the once undivided Church. "Nothing can be gained by misleading doctrine on this subject. If anything be sure in the future action of this Church, it is that no steps will be taken, no proposals be made, no attitude assumed, which, in drawing to us the various Protestant bodies, will drive further from us the older and truly historic branches of Christendom." Further, the Bishop is of opinion that "little else than strife and confusion and, with these, fresh alienations, can be anticipated from attempts to alter our ancient landmarks and to loosen even to the verge of collapse our constitutional and canonical fences." Nothing could be more sound than these utterances, and their entire freedom from anything that can be called party spirit will give them great weight with all thoughtful persons.

THE OTHER point upon which the Bishop dwells at some length is the Mexican Mission. That he should not only approve the present position of that notorious enterprise, but also the manner in which the policy of its advocates was carried through at the Convention of last year, is a matter of sincere regret. We shall not at this time repeat the arguments which we have heretofore urged against this whole unfortunate business, but we cannot refrain from expressing the objections which weigh with many whose views upon this subject are not to be lightly ignored, against regarding what was done last fall as proving that "the Church in the full maturity of its convictions on the subject has stamped it with the seal of its approval." The simple fact is that the advocates of the new departure in missions resisted strenuously and, in the end, successfully, every attempt to bring this matter into the General Convention where it might be considered deliberately, after a constitutional manner, by the two houses, separately. Does any one suppose that this obvious method of settling a question of such importance would have been so obstinately opposed unless there had been serious doubt whether the desired end could be accomplished in that way? The Church, in the only body in which anything like deliberate decisions are possible, has had no opportunity to sit in judgment upon this matter, and it is safe to say that no such opportunity will be granted until it is too late. The decision now being acted upon was attained in what one of its advocates has, with perfect truth, called a "mass meeting," consisting of a promiscuous assemblage of members of the Convention, citizens of Baltimore, and visiting strangers. We understand the Bishop of Long Island and others to take the ground that any "pure branch" of the Church "acting in conformity with Catholic precedents", etc., may sit in judgment upon an impure branch and interpose to set matters right. But this surely requires some properly synodical action. It also requires, both in accordance with "Catholic precedents" and with the principles of action usual among gentlemen in all ordinary affairs outside of religion, certain preliminary proceedings. There should be some formal and definite arraignment of the Catholic Church in Mexico, some kind of admonition or warning to its authorities to amend their errors, and finally, after other measures have failed, a sentence of excommunication. There would, at least, be some dignity in such a course and the world in general would know just where we stand. Furthermore, in order to entire good faith it would seem necessary that our work should be to intro-

duce a pure Catholicism, not a bare Protestantism far below the level of the Church at home, with a nebulous faith and an emasculated liturgy.

A Flower Sermon

PREACHED IN CHRIST CHURCH CATHEDRAL, ST. LOUIS, MAY 18, 1892, BY THE REV. CAMERON MANN, D. D., THIRD OF THE ANNUAL SERMONS IN ACCORDANCE WITH THE WILL OF THE LATE HENRY SHAW.

Consider the lilies of the field * * * even Solomon in all his glory was not arrayed like one of these.—*St. Matthew vi: 28, 29.*

When our Lord thus spoke, He was not pointing to any single species or order of plants, but indicated all that tapestry, woven in tulips and crowfoots and anemones, "innumerable of stains and splendid dyes," which stretched out from His feet to the farthest eyesight as He sat teaching on the mount. "Shoshannim," the shining ones, was the title under which the common speech of Galilee grouped them all, and which our English Bible, following the Latin version and the Greek original, aptly renders by lilies, "the plants and flowers of light."

What the text invites us to, and what I, speaking, as directed this morning, upon "the wisdom and goodness of God as shown in the growth of flowers," shall try to elicit some spiritual lesson from, is the whole blossoming of the year, from the pink flush of the trailing arbutus, breathing faint fragrance by drifts of belated snow, to those final gleams sent by the weird witch-hazels through the swirl of falling leaves.

What a wealth of loveliness it is which marches across the landscape in the annual procession of the flowers! What glad audacities and subtle harmonies of color, what racy mouldings and delicate carvings of form, vivid splendors of scarlet and gold, sweet solemnities of azure and purple, restful interludes of brown and green; blossoms rising in spikes like crocheted spires or diffuse as a swarm of butterflies; corollas plicated, convoluted, contorted, fretted and fringed; star-shaped, bell-shaped, salver-shaped, trumpet-shaped; silken banners of iris, bossy targes of helianthus!

And this wealth is so lavishly showered. Even into the alleys and waste lots of our cities come some gracious presences; and it is easy for most of us to reach those woods and streams whence we may return laden with memories of sweetness and beauty.

All of us, I trust, have such memories, for no life is complete without them. He has greatly lost who never saw the harebells nodding from the cliffs, or the fleet of lily-pads with their white chalices floating on the lake, or the great moccasons standing regal in the peat-bog while gold-threads and sundews glimmer humbly below.

The productions of garden and greenhouse are indeed not to be scorned; however, we may trace human ingenuity in their doublings and markings, yet

> Nature is made better by no mean,
> But nature makes that mean; so o'er that art
> Which you say adds to nature, is an art
> That nature makes.

But after all we come closest to the plants when we behold them in their self-chosen environment—the cacti, sprawling in cylinders or rolling in globes over arid wastes, the azaleas belting the swamps with blazing hedges, the oxeye daisies and the buttercups swaying on the billows of the meadow grass. It was over a self-sown countryside that our Lord gazed when He said "Consider the lilies."

It has been remarked that "this word of Jesus is almost the only tender word about flowers in all the Bible," which is the more surprising because the flora of Palestine is abundant and attractive. A tourist describes the Plain of Esdraelon as "here, a flaming mass of red anemones, there golden and yellow with myriad nodding daisies; farther on a sheet of burning azure in the sun." Yet throughout the Hebrew books we search in vain for any keen recognition of the sweetness and charm of the lilies of the field. But the same can be said, though not quite so sweepingly, of all the ancient literatures, of the classics of Greece and Rome as well as of Judea.

There were gardens, and festal wreaths, and dryad-myths and altars to Chloris; but not in Homer nor in Euripides, nor in Horace nor in Virgil, will you come on any such hearty love of flowers, such tenderness and interest, as the modern poets display, the Italians, the Germans, the French, and pre-eminently the English. And it should be distinctly noted that it is not the feebler bards, those unable to treat mightier themes, who chant the flower song. For us it begins with that stout man of the world, Geoffrey Chaucer, who says, when

> The moneth of May
> Is comen, and that I hear the fowles synge,
> And that the flowers gynnen for to sprynge,
> Farewel my book and my devocion.

The shrewd critic who drew the Wife of Bath and the Sergeaunt of Laws, the noble sage who drew the Knight and the Parson, goes into raptures over the common daisy, crying:

> I love it and evere ylike newe,
> And ever shal til that myn herte dye,

Need I remind you of the kingcups and gilliflowers and coronations in Spenser's "Shepherds' Calendar?" or how Milton calls, with discriminating adjectives that prove the scholar of wood and field, for pansies, and cowslips, and woodbines, to strew the hearse of Lycidas? And then there is Herrick with his hands full of daffodills; and George Herbert with brave bunches of roses; Goldsmith and Cowper culling from hedgerows and village gardens; Burns observant of each weed turned under by his plowshare; Wordsworth the laureate of the humbler blossoms; Scott, and Shelley, and Keats; in these days Browning, whose botany whether English, Italian, or French, is profuse and accurate, and Tennyson, who has hung on many a plant "jewels five-words-long" of exquisite epithet. And to name apart him who soars in supreme dominion over all English verse, William Shakespeare, we find that he holds the mirror up to vegetable as well as human nature, and with the same felicity. Not even the difference between the upper and under surface of a leaf escapes him. Ophelia is drowned where

> A willow grows aslant the brook
> That shows his *hoar* leaves in the glassy stream.

And the play composed in the serene maturity of his genius, The Winter's Tale, contains the most marvelous bit of poetic botany ever written, a description of some familiar Warwickshire flowers as intense and lucid as are his portraits of Rosalind and Imogen. Perdita gives the very essence of the plant in its relations to human hearts when she speaks of

> Daffodills
> That come before the swallow dares, and take
> The winds of March with beauty; violets dim,
> But sweeter than the lids of Juno's eyes
> Or Cytherea's breath.

It is no sentimentality of some age or school, this flower-song of the English poets. Our literature is like a mediæval manuscript where spray and blossom twine into and help make up the text. The lightest fancy may perch upon some gay corolla, or the meanest flower that blows may give thoughts that lie too deep for tears.

Crossing the Atlantic makes no change. The verse of Bryant and Lowell, the prose of Thoreau, and Burroughs, and Gibson, are enough to prove that the love of the lilies is in American as well as English literature.

Let me remind you of another characteristic of this literature, written on both sides the sea; it is, take it for all in all, the most Christian ever known. Not that it is most prolific in manuals of devotion, but that it leads in exegetics or dogmatics—it has no *Summa Theologica*, no *Imitatio Christi*, but in all its forms, in drama, in epic, in lyric, in novel, in essay, it is most evidently the utterance of men who were bred in the religion of Jesus Christ, who are familiar with creed and prayer, and sacrament, who have "with holy bell been knoll'd to church," and whose common speech is saturated with Bible imagery and diction. And it is, I verily believe, to this Christian sentiment so dominant in our classics that we owe their fondness for grass and trees and flowers, their sympathy with the gentler aspects of nature, their readiness

> To learn not only by a comet's rush
> But a rose's birth; not by the grandeur, God,
> But the comfort, Christ.

There are sermons in sea and sky and mountain range: for everything preaches to one who will listen; and so there are sermons in flowers, and this sermon is oftenest set to lovely music, is a hymn of praise and joy. And for the beginning of reverent attention to it we must go back to the One who spoke its text: "Consider the lilies of the field."

* * * * * *

The lessons of the lilies are for all; it was to commontolk long ago that Christ commended them. And the first, the plainest, the most important teaching of flowers is their teaching of beauty. It was this our Lord had in mind: "Consider the lilies; Solomon in all his glory was not arrayed like one of these."

Speaking as Jesus did to believers in a Personal Deity, He argued from the care shown for the grass of the field to the care that must be exercised over men and women; human life cannot be squalid and ugly by the will of One who has written His choice of grace and sweetness on the plants that live but a day. It is, therefore, to this great fact of beauty, with its implication and revelation of a Divine Mind, that I ask your attention. Let no one sneer at such study of nature as superficial, unworthy of a scientific age. For science must recognize all the facts, and to us the most obvious fact about a large part of nature is that it is beautiful. The gratification we get in dissecting a crocus is no more real than the gratification we get in seeing it smile up from the sward. * * * * *

From out the stupendous mechanism of the universe appear exquisite pictures, now frescoed on the vault of the sky, now miniatured on the shard of a beetle. And these pictures are to be looked at. Unless there are spectators they do not really exist. In other words, the argument for a Creative Mind drawn from evidences of design in nature has its clearest and most cogent proofs in natural beauty. Much of the working of the world might be what it is, and go on as it does, were the world inhabited only by the brutes. In the far-off Devonian seas and carboniferous swamps the mollusks and the reptiles were governed by the same laws of matter as those which now constrain men.

Any inference from design, then, would have been of a Designer who meant a world where the dust could quicken into protoplasm, and the protoplasm construct cells, and the cells group into reproductive structures. And that is what much of the argument comes to now. So that he who considers only matter, whether angular crystals or pliant flesh, can make some plausible reply to the reasoning of Paley. But, to use the words of Mozley: "When the materialist has exhausted himself in efforts to explain utility in nature, it would appear to be the peculiar office of beauty to rise up suddenly as a confounding and baffling extra which was not even formally provided for in his scheme."

That, granted sufficient space and time, matter might develop structures having qualities of permanence, and that the useful would tend to become the durable, that there should be a "survival of the fittest," this, while leaving the miracle of origin just where it was, might be regarded as eliminating the supernatural from the process. The useful would be its own explanation; because it serves the turn it lives on. But no such explanation can be given of beauty. The only turn it can serve is the delight of a clear eye and a gentle soul. "It is essential to the very sense and meaning of beauty that it should be seen; and inasmuch as it is visible to reason alone, we have thus in the very structure of nature a recognition of reason and a distinct address to reason, wholly unaccountable unless there is a higher reason or mind to make it. For what but reason can address reason?"

It is the human eye which is the real object of the gorgeousness in a sunset and the elegance in a frond of maidenhair fern. The brutes never see such things. Forms and hues are reflected on their retinas, brilliancy and oddity may excite their attention, but beauty they do not and cannot know. Even were we to allow that this wondrous human mind has been educed from mere animal capacities, my argument remains undisturbed For the beautiful is the beautiful, and it is only beautiful to eyes which send their report to a soul.

No validity can be allowed to the assertion sometimes set up to break the force of this argument, the assertion that beauty is unreal and supposititious, a delusion due to our fondness for the familiar or our fancy for the strange. The facts are too many and too clear the other way. That a savage tramples on blossoms, or a woman of society follows some ugly mode, or the writers on æsthetics differ as to certain points, cannot counterbalance the permanent and enthusiastic delight in beauty shown by all the noblest human beings, and their general agreement as to where beauty is displayed. One might as well argue the non-existence of sight or reason, because there are blind and idiotic, as to deny beauty because of some who never appreciate it.

The only valid explanation of the belief in beauty is that beauty really exists. But the acknowledgment of the beautiful is logically the confession of God. And it is the confession of a God who is much more than a *Primum Mobile*, a First Cause. The great picture gal-

lory of the universe is the revelation of a Person, of a Mind willing to be known by other minds. The symmetry, the grace, the glory of nature are absurd, are impossible, are *not*, except as symbols placed by God upon His universe to express Himself to all contemplating spirits. The true reason of the lilies of the field is that we may consider them, may behold in their bright raiment the thought of God, may infer from them the perfection and the splendor which must by His intent belong to human life.

Consider the lilies, for it is they who preach the sermon most articulately. There is, indeed, much loveliness elsewhere, in clouds and snow, in gems and shells and plumage, in slopes of hillside and curving of waves, but nowhere else is beauty so common, so conspicuous, and so independent, so plainly a divine message. * * Such then is the lesson of the lilies; the vision of God given in all beauty gleams from each of their myriad mirrors. And this vision is more than a mere assurance that God exists. All beauty is sacramental, and the outward visible form conveys to the faithful an inward spiritual grace.

We are creatures of the dust, with a bony framework and a padding of flesh, with blood corpuscles and nerve-tissues, moving around in a gross, palpable world, and knocking against lumps of matter at every turn. We are also spiritual creatures, with thoughts, ideas, ambitions, aspirations, and it is as such creatures that we best estimate ourselves.

The world and our own bodies are often oppressive, bewildering, repulsive; all these laws of matter, chemic and electric forces, the varied impulses of the restless atoms, seem intolerable tyrannies over the soul, and we feel ourselves degraded by our carnal passions and susceptibilities. And so have arisen religions and philosophies having as their central doctrine a hatred and contempt for the material universe—Dualisms, Buddhisms, Gnosticisms. They are not so ridiculous as some people lightly deem; that evil comes from matter is a notion deriving specious support in a world where so much misery is material and so much sin is animal. Yet the dualistic systems are self-contradictory and irrational; and to say that matter is evil in itself is to deny that God created it. And here beauty comes in to give light and courage.

For what is all this loveliness, purifying and exalting us by its very presence, sending a holy calm to restless hearts and a happy light to shadowed minds—what is it but the aspect of combinations of matter? Carbon, oxygen, potassium, and the like, that is what the lilies are to a mere physiologist. The carrion in the ditch and the roses in the hedge are by chemical tests about the same. That portion of earth which is dull, depressing, disgusting, is made of the same elements as is all earth's blossoming splendor. This unspiritual matter can take shapes in which it becomes a blessed ministrant to our souls. And what does that mean but that beauty is God's sacramental glorifying of matter? His taking some of the common bread and wine and endowing them with a spiritual purpose and potency?

All is not beautiful, or we should not experience our educating probation; but enough is given to sustain and inspire. * * * See, God says, into what poetry this prose may be translated—for a fog you shall have a rainbow and for dirt you shall have roses. And if God so clothe the transient mist and the fading grass, shall He not much more clothe men? If insensate matter is thus glorious, what robes and crowns must be possible for humanity! Beauty is spiritual, is sacramental, is divine. Wherever we find it we find a pledge to assure us of God's love and a means whereby to receive God's grace.

The Transfiguration of Jesus is a supreme proof of the vital connection between the beautiful and the good; the Perfect Soul irradiates with splendor the Bodily Vesture. I conclude therefore that beauty is the highest revelation of God, which is made through nature; that by it the Infinite Wisdom declares Itself to the human mind and the Infinite Love to the human heart; and that this revelation is one which also declares the dignity of man, for it assumes his likeness to his Creator; they can enjoy the same noble delights. The revelation is written large and plain. All about us are its symbolic letters needing only faith and love for their decipherment. But its most common and most obvious utterances, most legible in their simplicity and most attractive in their sweetness, are "the lilies of the field." He must be dull indeed who, in considering them, does not behold "the wisdom and goodness of God."

Letters to the Editor

"The Christian Critic."

To the Editor of The Living Church

Permit me through the columns of your widely read journal to call attention to a little weekly paper bearing this title, which is "devoted to maintaining the Divine inspiration and supreme authority of the Holy Scriptures," against the attacks of Germanized rationalists, who arrogate to themselves the vain-glorious title of "Higher Critics." I have found great comfort to my own soul in reading this periodical, and I am sure that many others will have the same benefit from its perusal. It is edited by the Rev. Thos. S. Bacon, D. D., of the diocese of Maryland. The address is *Christian Critic* Co., 619 E St., N. W., Washington, D. C.

J. Anketell.

Fair Haven, Vt.

The Lord's Prayer before the Communion Service

To the Editor of The Living Church

I see that my former communication on this subject has called forth several letters in regard to my statements. Will you allow me a few more words? I do not intend to repeat what I have already said, but rather to add a few more considerations.

1. Undoubtedly the Communion Office is a part of a "divine service," and was so regarded—most emphatically so regarded—by the framers of our liturgy. But it is said that it was not intended to include it in this declaration of the rubric in the Morning Prayer. But your correspondents give no proof of the assertion, while I do give the proof that the committees on the Prayer Book, both in that of 1844 and that of 1883-92, did so consider and provided the Amens in Roman letters for this purpose.

2. But in the second place I wish to call attention to a feature of the case that no one of your correspondents seems to have known, or at least has not appreciated. Why print the Amen in Roman letters anywhere? There are two classes of cases:

(*a*) All those prayers, etc., which the minister and the people are to say together, thus: (1) the Lord's Prayer when it occurs, (2) the general confessions whenever they occur, (3) the Creeds when they occur, and (4) finally, the *Gloria in Excelsis* when it occurs. In the Standard of 1844 the Amen is not printed at all after the *Gloria Patri* in the Morning or Evening Prayer. I do not know by whom or by what authority it was first printed there.

(*b*) Then we have a second class of cases, namely, the official declarations, as by the minister in Baptism, the bishop in Confirmation and Ordination, and in which the Amen is printed in Roman letters to indicate that, although the officiating minister is to say the words preceding alone, yet both he and the people are to join in the Amen.

There is one other case: in the Office for Matrimony, when the Amen is printed in Roman letters, but both the groom and the minister are to repeat the words immediately preceding.

Now I say, as I said before, that these forms of printing the Amen are not accidental; they are intentional and were intended to indicate the law with regard to the mode of repetition in the services when they occur.

I speak again with authority, as for the committee on the Standard of 1844. I am the only living member of that committee, and I know whereof I speak. I have referred, also, to one of the reports of the recent committee to show that they had the same view in mind and had the Amens printed accordingly.

And this way of printing the words was intended to be an indication of the law in regard to their use and is thus a part of the law. Else why the two forms of printing the Amen? Why some words in italics and others in Roman letters, as in our Litany? Why, in fact, any punctuation marks in the Creed, in the Canticles, and the Psalter? In short, why any punctuation marks or even any divisions into paragraphs anywhere, if it be not to indicate how the parts are to be read and what are to be considered as separate paragraphs?

I do not care to go into the reasons for this law of the Church in regard to the use of the Lord's Prayer. Permit me, however, to suggest one. Suppose the ministers of the Church come together for merely the Ante-Communion Service and a sermon; there would be no Lord's Prayer said by the people in that service if the view that your correspondents take of the subject were to prevail. If, on the other hand, the Morning Prayer has been said "immediately before", they will have said it once already. Hence in our Prayer Book we are authorized to omit it in that case, but in the English Church they are not. Why? Because here the almost invariable custom was and is, to have the Morning Prayer and the Holy Communion, or at least the Ante-Communion, and sermon, follow the one after the other immediately, while in England, where the Offices were first framed, it was customary, in colleges and cathedrals at least, to have the Morning Prayer at quite a long interval before the Communion service. Hence in their books there is no provision for the omission of the Lord's Prayer before the Ante-Communion service as there is with us.

The custom of having the Communion service after the Morning Prayer so as to bring this rubric of our Church into question is, so far as I know, of comparatively recent origin. In the discussions of the committee of 1844 there was no allusion to it so far as I can recollect. And on that committee there were Bishops Whittingham and Onderdonk (of New York), and Dr. Mason, of Maryland.

When the usage began I do not know. Nor do I know, and I have never seen assigned, any reason why the Lord's Prayer should not be said here by both minister and people together, as everywhere else, "wheresoever else it is used in Divine Service," as the law directs.

W. D. Wilson.

[This letter closes the discussion of this subject in our columns, for the present, unless Mr. Andrew E. Douglass, whose valued letter opened it, should desire to reply.—Ed. L. C.]

Opinions of the Press

The Church Standard

The Suspension of Dr. Briggs.—It does not seem to us that some, at least, of Dr. Briggs' views can fairly be reconciled with the explicit statements of the Confession of Faith and the Assembly's Catechisms. Take, for instance, his doctrine of progressive sanctification after death, which we ourselves believe to be a true doctrine. The Shorter Catechism declares that "the souls of believers, at their death, do immediately pass into glory;" but, unless a state of "glory" is consistent with something less than perfect sanctification, that is to say, with some remains of sin, we do not see how Dr. Briggs' belief (and our own) can be reconciled with that statement. Other doctrines of Dr. Briggs (in which we do not concur) appear to us to be not less inconsistent with the formularies of the Church to which he belongs. We are not, therefore, prepared to join in the harsh charges of bigotry, intolerance, and the like which have been heaped upon the Assembly. That body was acting in a judicial capacity, and the question to be decided was not whether the formularies of the Church ought to be what they are, but whether Dr. Briggs' doctrines are consistent with them. In part, at least, we are constrained to say that the judgment of the Assembly seems to us to have been just.

The Christian Inquirer (Bapt.)

Church Union.—Why cannot all Protestants be in one broad Church? men ask, and ask very foolishly. A Church broad enough to embrace all Protestants is no Church, but an unscriptural mob. There are lines of demarcation that never can be obliterated as long as the Bible is held as an authority. To state them is sufficient to show what we mean. Christ—what of him? Is he God or simply a good man? If He is God we ought to worship Him, crown Him, enthrone Him. If he is simply a man, or a divine person less than God, then we have no right to worship Him, any more than we have to worship a stick or a stone. If Christ is God, the whole Unitarian world is dethroning Him, uncrowning Him, and robbing Him of His nature. But if He is not God, then the whole orthodox world are blasphemers. This is a gulf that no creed can bridge, a sea across which no thought takes passage. The Atonement—what of that? Among evangelical Christians there are shades of difference in thinking on this subject, but they all come to the important fact that Christ died for sinners, that it is the blood of Calvary that saves. Another gulf! And nothing can bridge it. Regeneration—what of that! Is it a matter of education, custom, self-wrought and self-saving, or is it of God, equivalent to a new birth, or a resurrection from the dead? That is another gulf, broad, deep, impassable.

The Interior.

Positivism.—Mr. Harrison is at present a Positivist, as related to religion. Some years ago he was reported as saying he had taken up and tried and turned away from nine different schemes and sects of religion, not finding any of them satisfactory. From a Churchman he went on to be a Dissenter, of different schools; and further to test the Catholic—Holy Roman—doctrines and discipline; and finally, forsaking all others, he became a Positivist; a follower of Comte. But Prof. Huxley classifies him as "plenipotentiary of latter day Positivists;" rallying him and reproaching him for changing front and forsaking the founder of Positivism. As to Mr. Harrison's turn, or true attitude now, we have no further interest than to notice, for our learning, that Professor Huxley being judge, this disciple of Positivism has not found the tenth religion he has tried any more a final satisfaction than the faiths he flung behind him. As for the great professor he does not spare his scorn of Harrison's pet faith. For, of the worship of humanity, his opponent's creed, he writes: "It is a mere crude, metaphysical personification which to the common intelligence of men is hardly distinguishable from a fetish." And more yet, "it is a monstrous religious abortion." Bear in mind this is not a Christian minister defaming Positivism, as an infidel doctrine, but the world-known scientist, Professor Huxley, talking of Mr. Harrison, a free-lance, literary man, who would have the Christian think the worship of humanity more heavenly, holy, and helpful than our worship of Christ as the atoning Saviour from sin. Let Professor Huxley dispose of Positivism.

Personal Mention

The Rev. L. M Wilkins, having removed from Oskaloosa, Ia., to Richmond, Ky., requests all mail matter to be addressed to him at that place.

The address of the Rev. F. M. S. Taylor, c hurch of the Ascension, Mt. Vernon, will be, until Aug. 1st, care of Brown, Shipley and Co., Founders Court, London, Eng.

The Rev. William White Hance, desirous of returning to the East, has resigned his charge of St. Paul's church, Evanston, Wyo., and requests his correspondence for the present to be sent to 1160 Lincoln Ave., Denver, Col.

The Rev. H. C. Goodman desires to be addressed at Saginaw, East Side, Mich.

The Rev. John R. Joyner, of Berlin, Md., has accepted missionary work in West Virginia. Address Bayard, Grant County, West Virginia.

The address of the Rev. Walter W Wells is changed from Lincoln, Neb., to Schuyler, Neb.

The Rev. Geo. C. Betts begs the indulgence of his correspondents, as he is but slowly recovering from a very severe illness. His present address is Westchester, New York.

The address of the Rev. John Dows Hills is 4117 Pine st., Philadelphia, Pa.

The Rev. John Summerfield Bunting has accepted an appointment as assistant minister of the church of the Holy Trinity, Philadelphia.

The Rev. Elliston J. Perot has accepted the rectorship of St. Stephen's church, Manayunk, Pa., and will enter upon his duties in July.

The Rev. George G. Smeade has received from Roanoke College the honorary degree of Master of Arts.

The Rev. Walter Henry Marshall has accepted an appointment as assistant minister of St. Thomas' church, Philadelphia.

The Rev. Wm. Newbold Bailey will shortly take charge of the church of the Holy Comforter, Philadelphia.

The Rev. Martin L. Poffenbergher has received the honorary degree of Master of Arts from Roanoke College.

The Bishop-elect of Massachusetts will spend a portion of the summer at Bar Harbor, Me.

The Rev. F. A. Foxcroft has been placed in charge of mission work at Housatonic and Van Deusenville, Mass.

The Rev. Agnus Crawford has received the honorary degree of Doctor in Divinity from Roanoke College.

The Rev. James L. Bryan has been elected secretary of the diocese of Easton.

The Rev. David Howard has resigned the rectorship of St. Andrew's church, Bridgewater, N. J., and should be addressed at Box 163, Lansdowne, Pa.

The Rev. Chas. A. Kienzle has resigned the rectorate of the church of the Epiphany, East Los Angeles, Cal., and has accepted the position of chaplain and instructor at St. Alban's School, Knoxville. Please address at Erie, Penna., until August 15th, after that at Knoxville, Ill.

The Rev. A. W. Ebersole has resigned the rectorship of St. Paul's church, Pittsburg, Pa., having accepted an unanimous call to his old parish, Trinity, Fayetteville, diocese of Central New York, and desires all mail sent there after July 1st.

The Rev. Howard M. Dumbell has resigned the rectorship of the church of the Good Shepherd, Memphis, and accepted appointment to St. Mary's cathedral, diocese of Tennessee.

Bishop Huntington's post-office address is Hadley, Mass.

The Rev. Frederick W. Harriman has recently been appointed archdeacon of Hartford, and secretary and treasurer of the Church Scholarship Society. His address remains Windsor, Conn.

The Rev. William Henry Bowen, rector of Grace church, Watertown, N. Y., has been appointed dean of the first missionary district of the diocese of Central New York, to succeed the late Rev. Russell A. Olin, S. T. D.

The Rev. Herbert M. Clarke, Ph. D., of Littleton, Col., has accepted a call to the rectorship of Zion church, Fulton, C. N. Y.

At the recent council of the diocese of Colorado, the Rev. Edw. P. Newton was made secretary and registrar, and to him, at 305 Broadway, Pueblo, Colo., should be sent hereafter all documents for the diocese.

The Rev. Dr. Ingraham, rector of Grace church, St. Louis, Mo. has been confined to his bed with a serious illness for several weeks, but is now improving.

Bishop Randolph's address during the summer will be Casanova, Fauquier county, Virginia.

The Rev. A. J. Smith has resigned as assistant minister of Moore memorial church, Richmond, to accept a call to the church of the Holy Trinity, Georgetown, Ky. He will enter upon his duties there July 1st.

The degree of M. A. has been conferred upon the Rev. Charles H. Marshall, senior canon, and rector of Trinity memorial church, Denver, by the Denver Theological School.

Ordinations

The Bishop of Quincy ordained to the priesthood at St. Jude's church, Tiskilwa, at the request of the ecclesiastical authority of Minnesota, on the 2nd Sunday after Trinity, Charles Hazzard Remington, a native of Tiskilwa, and student at West Duluth. It was the occasion of the gathering of many relatives and friends of the candidate. He was presented by the Rev. James Cornell, for some years rector of St. Jude's, who with the Rev. Messrs. John R. Holst, Robert W. Hewitt, and Laurence Sinclair, united in the imposition of hands. The sermon was by the Bishop.

At St. Paul's cathedral, Syracuse, Sunday morning, June 11th, David L. Ferris, of Horseheads, N. Y., was admitted to the diaconate by Bishop Huntington, who was assisted in the service by the Rev. Dr. J. M. Clarke, the Bishop's chaplain, and the Rev. Dr. W. D. Wilson. The Bishop preached the sermon. Mr. Ferris is a graduate of Hobart college and of the Berkeley Divinity School.

On Thursday morning, June 15th, at St. Timothy's church, Roxboro', Bishop Whitaker ordained to the diaconate Messrs. Horace Andrews Walton, and George Herbert Dennison, of St. Timothy's; James Whaley Diggles of the church of the Covenant; Henry Riley Gummey, Jr., of St Luke's, Germantown, and Robert Codman, Jr., of the church of the Advent, Boston, who was ordained for the diocese of Massachusetts. The sermon was preached by the Rev. Dr. R. E. Dennison. The Bishop was celebrant of the Holy Communion. A very large number of clergymen from seven different dioceses were present. The Rev. Mr. Walton is to be an assistant at St. James' church, the Rev. Mr. Dennison will go to St. Andrew's, Lambertsville, N. J., the Rev. Mr. Diggles to St. Simeon's church, while the Rev. Mr. Gummer will remain at St. Luke's.

On the Feast of St. Barnabas, at Christ church, Germantown, Phila., ten candidates for the order of deacons were presented to Bishop Whitaker, viz: Mr. John Pilkinton Bagley, by the Rev. R. Bowden Sheppard; Mr. Julius Gassoner, by the Rev. William Ely; Mr. S. G Morton Montgomery, by the Rev. G. Heathcote Hills; Messrs. Joseph Sakunosin Motoda and Alexander Renshaw DeWitt by the Rev. Dr. Fleming James; Messrs. Walter Henry Marshall and William Newbold Bailey, by the Rev. Dean Bartlett; Messrs. John Summerfield Bunting and Maximo Felix Duty, by the Rev. Dr. E. P. Gould, and Mr. W. H. Falkner, a son of the rector of the parish, by the Rev. Bishop Falkner, of Brooklyn, L. I. The following candidates for advancement to the sacred order of priests were presented, viz: The Rev. Charles Henry Arndt, by the Rev. L. S. Osborne of Newark, N. J.; the Rev. Elliston J. Perot by the Rev. Dr. James; and the Rev. James Alan Montgomery, by the Rev. Dean Bartlett. The sermon was preached by the rector of the parish, the Rev. Dr. J. B. Falkner. The Bishop was celebrant of the Holy Communion. At the offertory, "How lovely are the messengers," by Mendelssohn, was rendered by the vested choir of 40 men and women under the direction of Mr. J. McC. Murray, choirmaster. The Rev. Mr. Arndt will continue to act as assistant to the rector of Christ church, Germantown, and the Rev. Mr. Perot will become rector of St. Stephen's, Manayunk, in July. Of those ordained to the diaconate, the Rev. S. G. M. Montgomery goes to Nebraska; the Rev. Mr. Bunting will become an assistant at Holy Trinity; the Rev. Mr. Marshall is to assist the rector of St. Thomas' church, and the Rev. Mr. Bailey will have charge of the church of the Holy Comforter, W. P.

To Correspondents

I. J. N. T.—Your question is answered on the first page of our issue of June 10th.

F. E. J.—1. The so-called "Ante-Communion" service is not ordered to be used at any time, except as a part of the entire Eucharistic office. 2. The festivals of the Apostles are of higher rank than ordinary Sundays. St. Barnabas' Day, this year, took the precedence of the second Sunday after Trinity.

"ONE OF THE CHOIR."—Some hold that both the rubric and the Canon (Title I, Canon 25) are restrictive, forbidding hymns that are not "set forth by authority." The Canon is very loose in its wording, in several points, but is not explicitly restrictive, though it could have been made so by the addition of the single word "only." In 1886 an effort was made by the Rev. Dr. Goodwin to have the rubric amended by the addition of a restrictive clause. The amendment was defeated. The authorizing of a desired hymn, or a book of hymns by the Bishop, would place the matter beyond any question in his diocese.

A CHURCHMAN.—The word "minister" in the Prayer Book does not of itself denote the order to which a man belongs; that must be ascertained from general principles. In other words, the minister may sometimes be a deacon, but frequently he must be a priest. The latter is the case in the Communion Office. What a deacon may do is indicated in the Ordinal, where he is appointed to read the Gospel and specifically directed to assist the priest. The minister, therefore, in that office is a priest, except in the case of the Gospel or Epistle, in bringing the alms and oblations to the celebrant, and in ministering the chalice, where he may be a deacon. The word "minister," accordingly, signifies little else than "he that ministers." There is no authority for a deacon to use the "Ante-Communion" service; you might as well say that he may consecrate the Holy Communion for the sick, because the word "minister" alone is used in the directions for that service. The authority for these statements, where none is explicitly given, is the immemoral usage of the Church, a much larger factor in the right use of the Prayer Book than is commonly supposed.

Official

CONSECRATION

Bishop McLaren will consecrate the church of the Holy Communion, Maywood, Ill., the Rev. Colin C. Tate, priest in charge, on the 4th Sunday after Trinity, June 25th. Evensong on the eve June 24th, at 7:30, sermon by the Rev. J. C. Edsall, of St. Peter's church, Chicago. Sunday, 25th, early Celebration, 8 A. M., consecration of the church and choral Celebration at 11 A.M., Evensong and sermon by the Rev. John H. Edwards, 7:30 P. M.

Clergy and friends in the diocese cordially invited.

MINUTE

The council of the diocese of Colorado, reviewing the generous gifts to the diocese by the late George A. Jarvis, which made possible the establishment of Jarvis Hall, and has given the diocese the Jarvis Fund for Theological Education, desires to make record of its gratitude for the gifts, and of its appreciation of the life and example of the man, as of one who faithfully realized and fulfilled the responsibility of the stewardship of wealth.

ARNOLD A. BOWHAY, chairman.
REV. F. F. KRAMER.
REV. E. P. NEWTON.
GEORGE J. BOAL, LL. D.

MINUTE

Resolved, That the council of the diocese of Colorado desires to make record of its gratitude for the generous bequest by the late Miss Sarah A. Pollock, of Framingham, Mass., of one-third of the residue of her estate to Jarvis Hall, and commends this example of thoughtfulness for the Church's institutions to Church people generally.

GEORGE J. BOAL, LL. D., chairman.
REV. H. M. CLARKE, Ph. D.
REV. JOHN EVANS.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

GESNER-PINNIGER.—At St. James' church, by the Rev. Floyd W. Tomkins, Wednesday, June 14th, Blanche Louise, daughter of William Pinniger, Reno, Neb., and the Rev. Anthon Temple Gesner, son of the Rev. A. H. Gesner, Scarboro-on-Hudson, N. Y.

Died

BISHOP.—Entered into rest, at his residence in Chicago, on Tuesday, June 6th, Edwin Ruthven Bishop, priest, archdeacon of the diocese of Chicago, in his 59th year. The funeral services were held at the cathedral of SS. Peter and Paul, Chicago, at 11 A. M. of Thursday, June 8th. The interment took place at New Haven, Conn.

Appeals

THE GENERAL BOARD OF MISSIONS

Legal title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

TO THE DEAF, AND EDUCATORS AND FRIENDS OF THE DEAF

On Sunday, May 28th, in Chicago, the Rev. A. W. Mann had the misfortune to lose his valise, by theft, containing his vestments, silver Communion vessels, and alms basin. I am endeavoring to raise a fund by which to replace the above very necessary and valuable articles. Will not you, who know so well Mr. Mann's earnest and self-sacrificing work and labor for the spiritual welfare of the deaf in his vast field, rally around him in this, his severe, loss?

Contributions large or small, kindly sent to me here, will be promptly acknowledged in THE LIVING CHURCH and *Silent Educator*. In case Mr. Mann finds the missing property, which is not at all likely, the amount subscribed will be forwarded to the reverend gentleman, as a slight expression of the high regard and esteem in which he is held by his friends and fellow-laborers

The Rev. B. T. BENSTED, Lancaster, Wis., late of the London, Eng., Edinburgh, Scot., Wisconsin and Kansas Institutions for the Deaf.

Church and Parish

A CLERGYMAN is wanted for a parish in Leadville, Colo. Address BISHOP SPALDING.

AN ENGLISHWOMAN, experienced traveller, would act as chaperone in Europe or America. Address M. H., care of LIVING CHURCH.

THE House of Rest, Tiverton, R. I., will be open in July and August for teachers and self-supporting women only. Terms $3.00 a week. Apply to MOTHER SUPERIOR, House of the Holy Nativity, Benefit st., Providence, R. I.

EXPOSITION VISITORS can secure elegant rooms at very moderate rates with a Church family, at their residence, 487 and 489 Bowen ave., Hyde Park. The location and surroundings very fine, near elevated road and cable cars. Meals served in house if desired. Best of references given. Address JNO. E. ENNIS, 487 Bowen ave., Chicago, Ill.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

The World's Fair

The address of Church families with whom rooms can be had, with or without board, during the Exposition, will be inserted free of charge if addresses are sent with endorsement of a clergyman.

Rev. H G. Moore, 3553 Champlain st.
Mrs. Henry F. Starbuck, 6 Groveland Park.
Miss Wallace, 150 Fiftieth st.
Miss Magee, 4737 Lake ave.
Mrs. H W. Scaife, 975 Millard ave.
Mrs. J. A. Rice, 189 Cass st., Flat 30.
John S. Cole, South Englewood.
G. C. Burton, 6640 Yale ave., (Englewood.)
Mrs. C. L. Chance, 3320 Vernon ave.
Mrs. E. C. Vermilye, 446 Belden ave
Mrs. F. D. Benson, 41 46th st.
Mrs. A. Parsons, 5756 Madison ave.
Mrs. Ferris, 3532 Ellis ave.
Mrs. B. C. Davy, 380 Erie st.
Mrs. M. A. Batten, 98 Goethe st. (2nd flat).
Mrs. J. P. Peterson, 341 Oakwood B'd.
Mrs. Edward Ivens, 1053 N. Halsted st.
Miss E. M. Wilson, 4525 Oakenwald ave
Mrs. A. Elton, 223 Dearborn ave.

Those who send announcements for this column should state whether or not board is furnished with the rooms.

Correspondence direct, not through THE LIVING CHURCH.

Choir and Study

"My Sheep which was Lost"

BY THE REV. JOHN MAY, M.A.

So many weary years
  Wandering away, and lost!
  Mountain and desert cross'd,
An hungered and in tears.

I slid into a pit,
  A place of night and slime;
  I strove in vain to climb
The slippery sides of it.

The Shepherd follow'd fast,
  Leaving the "ninety-nine";
  In loving grief divine,
Through the dark hills He passed.

Out of the night His call
  Came sadly to my ear;
  I answered, and a tear
Fell on me for my fall:—

Fell on me where I lay;
  In shame to Him I cried;
  He set me by His side,
And washed the mire away.

And o'er the wilds He cross'd,
  Me on His shoulders flung.
  The skies with music rung
Over a sinner lost!

A sinner lost and found;
  Oh, deathless love divine!
  God's windows brighter shine;
Louder the harps resound.

Saviour, it is Thy voice
  Calls to the angel host:
  "I've found the sheep I lost:
  Rejoice with me, rejoice!"

Brandon, Manitoba.

A sermon preached in the church of the Advent in Boston by the rector, the Rev. William B. Frisby, in commemoration of the late Fitch Edward Oliver, M.D., has just fallen into our hands. Although some months behind hand, through no neglect of ours, we venture to extend the wider publicity of our columns to a brief commemoration of one who was early among our pioneer Catholic Churchmen, and who, in addition to a consistent perseverance in its precepts and life, was, so far as we can ascertain, the first advocate of the Church's ancient Plain-song as the only consistent use in musical liturgics, and the first to introduce by way of publication and editorship, the systematized Gregorian tones, not only for the Canticles but for the Psalter. At a very early age the profound solemnity of these ancient songs of Christendom captivated his ideals of sacred worship, and it was not strange that with such ardor of conviction he should have been impatient of all other "uses". His logical and deeply cultivated mind had recognized the congruity and congenital Catholicity of Plain-song from the first, and more than fifty years ago he was found strenuously advocating their incorporation into the illiterate music then prevailing, not only with voice and pen, but with his purse, in promoting the first publication of these manuals. No one who was permitted to share in the services of the Advent church under the rectorship of the beloved Dr. William Croswell can forget the holy, refreshing delight of its simple ritual, with its sweet savor of the ages of Faith. Nothing since, in all the wealth of choral development in the same parish, in the old church or the new, has ever touched so deeply and tenderly the springs of devotion as those early years of simple, Catholic Plain-song, and for all this we cherish the memory and offices of Dr. Fitch Edward Oliver, so long an honored and trusted custodian of parish responsibilities and an untiring, unflinching advocate of pure Anglo-Catholic ritual and musical liturgics. Dr. Oliver was an elder brother of the Rev. Dr. Oliver, professor in the General Theological Seminary, and it should be recorded that under his hospitalities, Father Benson and his colleagues of the Brotherhood of St. John the Evangelist of Cowley, England, first found introduction in the American Church.

Another and later sermon preached in the same church, but by the Rev. Henry A. Coit, D.D., LL.D., known throughout the Church as rector of St. Paul's School, Concord, New Hampshire, memorializes the late George C. Shattuck, M.D. It was gracious indeed that the only and present rector of St. Paul's, the foremost Church school for the education of boys, should have made this commemoration of its great-hearted and far-seeing founder, and in the church which Dr. Shattuck had served generously and lovingly from its incorporation until his life's end. More than a year ago it was our privilege to review at some length the history of this school, which is in good part at the same time a biography of Dr. Shattuck, and we believe that nowhere else will be found such a full and unrestrained expression of his personal life and character as in his letter therein preserved. Not only in St. Paul's School is the founder memorialized. In Shattuck Hall, Faribault, in the diocese of Minnesota, we find a clearer proclamation of his churchly benevolence. So, stretching from the Atlantic to the Mississippi, his works of love and devotion both survive and follow. A sanctified wisdom, born of faith and devotion, founded and shaped these undertakings, begun and continued *ad majorem Dei gloriam*. Such examples are fruitful. The Church will not look in vain for other sons to take up the good work and lay foundations and rear and endow institutions for the furtherance of sound Christian learning in the many waste places of this wide land. Without disparagement to his numerous fellow-laborers in the parish of the Advent, past and present, it may be said that Dr. Shattuck will long survive in its annals as its representative, typical promoter, while his memory will continue precious in the memory of the Church.

Accounts reach us from various quarters of mischievous depredations among the flowers and shrubberies of public parks and gardens. At the Central Park of New York the police have arrested, repeatedly, groups of half-grown children, and sometimes even adults, during the spring, who were caught despoiling the lilacs and other flowering shrubs, and selling them in the streets. Then the hyacinths and tulips were plucked and carried away for home adornment. The harm done was often serious and aggravated. Arrests were freely made, but the marauders evade the vigilance of the park police, as they outnumber them, and the evil is not abated. In Prospect Park, Brooklyn, the foreign population have been detected helping themselves without stint to the flowers in season, claiming that in a free country they of right belong to the people. In most instances these outrages are perpetrated by the same class, who have not yet learned the restrictions governing these public resorts, or else feign ignorance of them. This same unchecked savagery is the bane of our suburban populations, as in Staten Island, the Oranges, and other attractive semi-rural neighborhoods, easily accessible to Sunday or holiday visitors, or afflicted with irresponsible colonies of Italians, or German Jews. In such neighborhoods it proves almost impossible to protect gardens, fruits, and flowers from pillage. The road from barbarism to civilization is long, slow, and painful. It will be the work of generations to tame and enlighten these savages, who in their European homes were for the most part lawless miscreants. The evil is reported as spreading far inland, wherever these errant creatures effect a lodgment. It must be ultimately a question of law, short, sharp, and decisive for the lawless. We were especially impressed with the universal respect paid to the great London Parks, by the entire concourse of people constantly swarming through them, although the surveillance of the police was hardly perceptible. In Hyde Park, all along its eastern border, stretching from the Marble Arch along Park Lane as far as Apsley House, are numberless beds and elaborate parterres of exquisite and carefully kept flowers in bloom, and in season, and depredations were practically unknown. Yet the London "classes" and "masses" are often numbered among the most unmanageable and lawless. These park adornments, however, were singularly exempt from harm, and protected by common consent, as the people's property, kept for their refreshment and pleasure.

New Music Received

From Novello, Ewer & Co., New York.

Nothing is quite so remarkable in the literary and art world, perhaps, as the unfailing fecundity of musical production in England. Especially is this true of religious music of a very high order, and also that class of romantic composition, at once picturesque and dramatic, which prevailed in the time of Milton and before him, in which his own Comus, a Mask, once largely figured. The repertory is enormous and is steadily growing. Here we have "East to West, an Ode by Algernon Charles Swinburne," set to music for chorus and orchestra by Charles Villiers Stanford (Op. 52), with the pianoforte accompaniment by the composer. It is dedicated to the President and people of the United States of America, and should be received as a joint offering of poet and musician in token of the Columbian Exhibition and the international rejoicing growing out of it. The distinguished organist of Trinity College chapel, Cambridge, has produced a fascinating setting of these most musical verses, covering thirty-eight pages, and it should find ready welcome among our choral associations.

The same learned doctor has also produced a Mass in G major, for soli, chorus, orchestra, or organ, with a pianoforte accompaniment. The Latin text of the Roman Missal is used exclusively, and there is no attempt at an Anglicized version. It is therefore quite foreign to our liturgic use. It is very carefully worked out, with textual fidelity, and must prove one of the most effective among modern compositions of its class. It is something remarkable, however, that the professor of music of Cambridge University and organist of its principal college, both ultra-Protestant, should have produced a Mass of such commanding importance for the exclusive use of the Roman Church.

"The Black Night" (Dr. Schwarzt Ritter), cantata for chorus and orchestra, the poem by Uhland, translated by Longfellow, the music composed by Edward Elgar; a picturesque and vividly dramatic rendition of the gruesome poem, abounding in powerful passages and already received with hearty admiration among the English choralists; 67 pages, and may be classed with Smart's Bride of Dunkerron. It has just been performed by the Festival Choral Society of Worcester, England, and received with marked favor.

"Water Lilies" (*Wazserlilies*), a fairy song by Felicia Hemans, set to music by Ed. Sachs; 20 pages, exceedingly graceful, effective, and an admirable study for music societies.

Also a parcel of compositions for Church service use: An anthem for Whitsuntide, "And when the day of Pentecost," by Edwyn A. Clare, easy and very effective; a *Magnificat* and *Nunc Dimittis*, set to music in E flat by Horatio W. Parker, Opus. 34, original, striking, and meriting attention; a *Magnificat* and *Nunc Dimittis*, set to music in the key of D by Berthold F. Tours, the music editor of the Novellos, and altogether worthy the reputation of the author; also the same canticles composed for the special Sunday evening services in St. Paul's cathedral, set to irregular chants in G by Charles Edwards, of exceptional value for choirs interested in the earlier types of ecclesiastical music; also another setting of the same canticles by Christopher Marks, Jr., in the key of D, more highly elaborated for well-trained choirs, effective and valuable. "Hail! Gladdening Light," anthem for tenor solo and chorus, composed by J. T. Field, written for and inscribed to Mallison Randall, the organist, and the choir of St. Andrew's church, New York; "Crossing the Bar," composed by Rev. H. H. Woodward, precentor of Worcester cathedral, exceptionally interesting and already mentioned; "The Day is Past and Over," a lovely setting for choir use, with beautiful solo effects, altogether a charming treatment of the familiar theme, by J. Christopher Marks, Jr., also a similar treatment of the hymn "Abide with Me," by R. Dunstan, *Mus. E. Cantab.* And yet, fascinating as these anthem versions occasionally prove, we would not have them supersede the congregational use of such generally popular hymns.

A group of three beautifully-written religious songs, "God so loved the world," music by Walter Slaughter, might be sung as an offertory; "The Morning Star," by Frank L. Moir, and "On angels' wings, both with piano and organ *ad lib.* accompaniment; also for the organ, translations from the works of Mendelssohn by Geo. Calkin, being 1, The Second Concerto, 2, A Musical Sketch, and 3, Selections from "Variations Serieuses," in a well-known German chorale, of which there are seventeen, constituting one of Mendelssohn's most characteristic and generally admired concert compositions for the piano. The prevailing chorale-theme on which each of the variations is constructed, suggests their easy and graceful transference to the organ. They are exceptionally valuable as a prelude or voluntary. *Tempo de Minuetto*, by H.A. Wheeldon, very gracefully written, and "Two sketches," by G. F. Wesley Morton, simple in form and easy.

Magazines and Reviews

Scribner's Magazine has a good store of breezy out-of-door reading, good for passing the sweltering days of this month, and profusely and forcibly if not very elegantly illustrated, as "Life in a logging camp;" Robert Blum's concluding Japanese paper, with his exquisite drawings; "The Haunt of the Plotypus;" and "Birds that we See." The only "literary" article is "The Opinion of a Philosopher," chapters I and II., by Robert Grant, whose facile touch reminds one of Charles Dudley Warner. The few scraps of verse are only significant as showing which way the wind blows, now-a-days; a sort of shrivelling sirocco that parches and stifles heartiness and human sympathies in its labored mechanical abstruseness. The first, "Egotism" has only rhythm, and no other property of poetry. "Endymion" and "A Portrait of Keats," by Edith M. Thomas is a delicious twining of delicate conceits and verbal niceties, but in the name of Keats and of all the other poets and poetasters, we protest that the theme is worn more than threadbare, and should be relegated to an

indefinite rest. Is it possible that Miss Thomas is driven to rummage for such ancient bric-a-brac in this day thronged with poetic vitalities? Mr. Bunner's verses have an artifical ring and are a wretched paraphrase from the Song of Solomon.

Harper's New Monthly easily steps to the front among its illustrated competitors this month. The number is exceptionally rich and entertaining in its contents, while the illustrations in their delicacy and distinction recall the best days of current engraving; although process work still seems an incompetent method. The opening paper describes with graphic skill Mr. Chases' summer art school in the Shinnecock hills, Long Island, and gives some of the artist's most interesting and recent work, best of which is the admirable portrait of his mother. "The Evolution of New York," second part, by Thomas Janvier continues with unabated interest. Perhaps the most striking of the papers is "The Empress of Austria," by one of the ladies of her court, "The most beautiful woman in Europe" is presented in court dress, with other equally striking portraits of the royal family. Mr. Julian Ralph contributed one of his crowded papers, this time on "Wyoming, another Pennsylvania." The fiction is marked by the opening of a new novel, serial, "The handsome Humes," by William Black, who is always sure of his readers. The Editor's Study, by Charles Dudley Warner, is stronger, than usual, and gives reminiscences of John B. Gough and Wendell Phillips.

The Atlantic Monthly on the whole outsteps its wonted measures of interest, and invites comparison with our finest miscellany of home or English make. There are no dull episodes of heavy learning and no fumes of agnosticism or Darwinian evolution. We encounter for the most part, pure, elegant literature, at once refreshing, suggestive, and stimulating. The opening paper, "New facts concerning the Pantheon," by Lanciani, first of Roman archæologists has great value. Olive Thorne Miller "At four o'clock in the morning," is the most charming and garrulous of ornithologists. H. C. Merwin stamps the bad coin of "A national vice" with richly merited severity. Agnes Repplier discourses on "Ennui" in sparkling humor, brimful of reminiscences, citation, and the spoils of omniverous reading, possibly lacking repose and that entertaining suggestion of reserved power and resources which whets appetite and curiosity. We have only room for the opinion that the reader who begins, will finish the number.

The Cosmopolitan is entertaining and vivacious in its quest of fresh pastures and lively topics. Murat Halsted writes with characteristic vigor and intelligence on "The City of Brooklyn," and the illustrations are copious, well selected, and beautifully executed. Among the papers likely to command attention are "The Rise and Decline of the Hawaiian Monarchy," "The Story of the Merrimac and the Cumberland," "The deserted homes of New England," and "Notes on the Brussells Monetary Conference."

The North American Review proves exceptionally entertaining, and in a single paper strikes a note that will be heard and felt through English-speaking Christendom. It is Mr. Andrew Carnegie's "A look ahead." Startling in the audacity of its conception, and the impetuous eagerness of its argument, the very magnitude and vastness of the project he advocated which is nothing else than the political consolidation of the United States, the Dominion of Canada, and the Kingdom of Great Britain in a fresh confederation of "The Re-United States," or "The British American Union," disturbs our coolness of judgment while it quickens the pulses to an unwonted speed. Mr. Carnegie develops an unsuspected vigor and brilliancy of idiom, while his reasoning needs no apology. The paper will inevitably elicit an animated and world-wide discussion. Here is the gist of his summing up:

> This may all seem Utopian, but we have had many prophetic voices concerning both Britain and America, more than fulfilled, which were at the time of their inspired utterance, much wilder than anything herin suggested * * And if it be a dream, it is a dream nobler than most realities. If it is never to be realized, none the less it should be realized, and shame to those who come after us, if it be not. I believe it will be for all progress is on its side. All that tends to the brotherhood of man tends to promote it. The tendency of the age is towards consolidation. We have behind us and with us urging its consummation, all the mighty forces of civilization. The Parliament of man and the Federation of the World have already been hailed by the poet, and these mean a step much further in advance of the proposed re-union of Britain and America than that re-union is in advance of the Canadian confederation, of the American union, or of the union of England and Scotland, all already accomplished."

Book Notices

The Life of Love. By the Rev. George Body, D.D., Canon Missioner of Durham. London and New York: Longmans, Green & Co.

A course of eight sermons by Canon Body on the Christian life as the life of love, first of God, then of man in and for God. They are based upon the utterance of the Blessed Virgin recorded in the Gospels, an idea which the author confesses to have borrowed from St. Bernardine of Siena. To those who know Canon Body as one of the most eminent of modern English preachers it will not be needful to recommend this charming volume. Its deep spirituality and profound devotional thought make it a book to be read in the closet and upon the knees. An important point is that which the author vindicates and keeps in view throughout, namely, the difference between the teaching of the primitive Church and that which has become so widely spread in mediæval and modern times. While the former was sufficiently positive in recognizing the honor and love due to Mary as the Mother of our Lord and as our Mother in Him, it knows nothing of the honor that is claimed for her as the Queen of heaven. In this distinction lies our safety from sinning against the truth by excess or defect. "Separation, consecration, communion, joy, sorrow, and service," are the themes of the volume, for these are the lessons which come to those who are spiritually minded from the recorded words of the blessed among women.

The Gospel of Work. By Anthony W. Thorold, D.D., Lord Bishop of Winchester.

The Transfigured Sackcloth and other Sermons. By W. L. Watkinson.

New York: E. P. Dutton & Co. 1893.

These two volumes maintain the high standard of excellence which characterizes the preceding volumes of the same series, "Preachers of the Age." Bishop Thorold has given us a series of very practical sermons, which, none the less, are permeated with the great verities of our Faith. His style is singularly clear and easy and the sermons are short, in some instances too short for the reader. There are many pithy and suggestive passages, and we have been particularly struck with his very short but sufficient pointing out of the fallacy of disturbing "the equilibrium of the moral sense by artificial or premature stimulating of the feelings," on p. 109. The sermons are arranged in logical order corresponding with the progress of life, culminating in "The Vision of God." The sermons of Mr. Watkinson were delivered in one pulpit and form a connected series on the mystery of evil and the "Law of Antagonism." Their central thought is strikingly embodied in the title of the volume. Man must perforce wear his sackcloth of suffering and failure in this life, but, to those who recognize the Father's hand, it becomes transfigured, a garb of glory and one of God's choicest blessings. We heartily commend both volumes to our readers.

Sermons Preached in St. John's church, Washington, D. C. By George William Douglas, S. T. D. New York: A. D. F. Randolph & Co

The sermons included in this volume were well worth publication and together constitute a noble memorial of the author's work at old St. John's. They are printed, he tells us, at the request of his parishioners, some of them being specially selected by those to whom they had been helpful. Besides the solid thought and intellectual force apparent on every page, the usefulness of these sermons and their adaptation to the times are greatly enhanced by the breadth of literary cultivation which distinguishes them in an unusual degree. Not only the field of theological literature, but science, philosophy, and fiction in all their newest and latest phases are laid under contribution. When culture like this is brought to the aid of religion, employed in the illumination and defence of the Catholic Faith, we may well take courage for the future. Special attention may be directed to the sermons on the Birth of Christ, and on the Resurrection, and we have been particularly impressed by that entitled "Humanitarianism depends on Christ." The author desires us to state that owing to unavoidable circumstances, a number of misprints occur in what is, on the whole, an admirable specimen of book-making. Most of these will not be obvious to the general reader, but one of them is serious enough to require special correction. It is on p. 133 in the fifth line from the bottom, where the substitution of the word "person" for "form" might lay the writer open to the charge of heresy. The volume will undoubtedly be welcomed by a wider circle of readers than the congregation of St. John's parish.

Horæ Evangelicæ, or The Internal Evidence of the Gospel History. By the Rev. T. R. Birks, M.A., late professor of Moral Philosophy, Cambridge. London and New York: George Bell & Sons. Price, $4.

The publication of this book has been a labor of love. The editor is the son of the late Professor Birks and has undertaken the work at the request of his mother. It is concerned with the question of the origin of the four Gospels. In its original form the *Horæ* was published in 1851, shortly after the appearance of the English translation of Strauss' "Life of Jesus." Of course much has been done since that time, and though we may not be very near the solution of this interesting problem, it has in our day greatly changed its form. Strauss' mythical theory gave way very quickly to Baur's "Tendency" hypothesis, and that in its turn has been superceded by others. The general result up to this time is to assure us that no solution is possible which need disturb the tranquility of the Catholic Christian. Professor Birks defends a theory which, though now held by very few critics, may, for all we can tell, be revived again. It is a theory which at least has the merit of explaining the absolutely fixed order in which the Gospels have come down to us, namely, that they were written and published in that order. Whatever may be thought of the strength of the arguments presented, the reasoning is clear and simple, and the work is worthy of the careful perusal of all who are interested in its subject. They can hardly fail to gain some fresh light upon many points of importance. The editor has added much to the volume by way of facilitating its study. It now appears with index, table of contents, and references to authorities quoted, all of which were formerly lacking. Some needed links have been supplied and a few omissions have been made. Furthermore, an important appendix has been added to Book II on the authenticity of the Greek Gospel of St. Matthew. Otherwise the book remains without alteration.

History of the Church of England. By the Rev. A. H. Hore, M.A. New York: E. P. Dutton & Co. Price, $2.50.

It is gratifying to meet with a history of the Church of England which is at once sufficiently brief, readable, and free from the almost incorrigible misapprehensions which Puritan or Protestant tradition has impressed upon the popular current of thought. The great evangelical movement of the last century, with all its merits in certain directions, did this great harm, it gave a new impetus to the theory that the identity of the Catholic Church was broken and Protestantism established at the Reformation. The point of view of the book before us is fully expressed in the preface to the first edition. It is as follows: That the Church of England "is the original Church of the country; that the Church in the present day has more in common with that founded by St. Augustine and the Celtic missionaries than has any other Church or community; that we are the rightful and historical heirs of that Church; that by degrees new and uncatholic principles had crept into it; that long before the sixteenth century, owing to the intrusion of a foreign element, the Church had become fearfully corrupt; that the Renaissance or the period which saw the birth of the new learning, opened the eyes of the nation to its corruptions; . . . that the object of the English Reformation . . . was to eradicate those corruptions which were like weeds cumbering a fair garden not to do away with anything Catholic; not to make a new Church, but to bring the old Church back to the purer religion which existed in earlier and more Catholic days." The plan is well sustained and the historical points most necessary to be understood in view of present-day movements and controversies are duly emphasized. Thus the origin and nature of tithes and church endowments are clearly explained; the relations between the Church of England and the Roman see, and the struggles which took place between them, are adequately described, together with the steps leading up to the Reformation, and the various ups and downs of that epoch. The narrative of the more modern period is not the least valuable part of the book. There is an adequate account of the Latitudinarian movement, the formation of the religious societies about 1685, the societies for the reformation of manners, 1692, the great Church societies, *viz.* the S. P. C. K. and the S. P. G. Then we have the deistic and Unitarian controversies, the rise of Methodism and of the evangelical movement. Of course the events of this century have their due place. The history is brought down to the conclusion of the trial of the Bishop of Lincoln. While the author's point of view is very distinct, it is acknowledged on all sides that he is "studiously fair to the Roman Catholics on one side and the Nonconformists on the other." As a thorough, comprehensive, and at the same time brief history of our Mother Church of England, we know of none which can be compared with this. It may be confidently recommended both to clergy and laity as supplying knowledge which ought to be in the possession of every Churchman.

THE first copy of the new Hymnal has come to hand from Messrs. James Pott & Co., copyright 1889. It is entitled "The Hymnal, Revised and Enlarged, as adopted by the General Convention, etc., 1892, being the Preliminary Report of the Committee on the Hymnal appointed by the General Convention of 1886, modified." It is a book of 594 pages, cloth bound, red edge, with index of Subjects, First Lines, and Authors. It contains also the Morning and Evening Canticles, pointed for chanting. During the progress of revision the contents and merits of the book were discussed in our columns.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

FUNK & WAGNALLS CO.

The Witch of Salem; or Credulity Run Mad. By John R. Musick. Illustrations by F. A. Carter. $1.50.

THOS. Y. CROWELL & CO.

Theology of the Old Testament. By Ch. Piepenbring. Translated from the French by permission of the author, with added references for English readers by H. G. Mitchell.

MACMILLAN & CO.

Science and a Future Life. With other essays. By Frederic W.H. Myers. $1.50.

RAPHAEL TUCK & SONS

Summer Clouds and Other Stories. By Eden Phillpotts. Illustrated by Harrold Copping. Paper covers.

PAMPHLETS

What is Truth? Sermon by Rev. Robert Wilson, D.D. Lucas & Richardson Co., Charleston, S. C.

Gentle-heart Stories. By Barbara Yechton. James Pott & Co. New York.

Episcopal Church and Romanism. The American Citizen Co., Boston.

The Household

The Sweet Church Bell

On hearing St. Matthew's church bell at Moravia, New York.

BY THE REV. GEO. G. HEPBURN

Sweet bell that strikes the prayerful sound
And pours soft music on the air,
I love to hear thy silvery round
Calling the way-worn soul to prayer.

Though vapory mists the valley filled
When dawn first tipped the hills along,
Thy pleading tones my spirit thrilled,
Waking on earth a heavenly song.

The dawn has passed, and o'er the town
The golden sun shines forth on high,
Shedding a flood of glory down
O'er all the earth and through the sky.

Again there broke upon mine ear
Thy richly calm and heavenly roll;
It seemed to soothe each earth-born fear
And bathe in peace my anxious soul.

Celestial spirits hovered near,
Floating above on airy wings;
E'en now methinks I seem to hear
Their song of praise, which heavenward rings.

Melodious bell! thy liquid tones
Drop as if from a seraph's tongue;
Of all the bells my memory owns
None e'er a sweeter song has sung.

My heart exults and swells my breast
Whene'er thy heavenly strains are raised;
Long may'st thou hail God's day of rest
And still by thee His name be praised.

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER VII.

Oh happy bond that seals my vows
To Him who merits all my love;
Let cheerful anthems fill His house,
While to His sacred throne I move.
—*Rev. Philip Doddridge.*

One day late in March of the following year, Marion stood by the dining-room window looking out upon the yard below where the tender blades of grass were beginning to give a spring-like aspect to the place. Some modest violets were also budding forth, tingeing the grass leaves with their purple hue.

The girl had but recently passed her fifteenth birthday, but her tall figure and rather pensive face gave the impression of a longer acquaintance with recurring spring-tides. She was standing half-concealed by the heavy curtains, and thus her presence was unknown to the master and mistress of the house, who entered the room together, talking earnestly, but in subdued tones.

"She has never mentioned her feelings upon the subject to me, but I believe she intends to fulfil her baptismal vows. I would speak to her, but fear to force a decision which should come from the heart."

"And yet," answered the Doctor, thoughtfully, "we are in a measure responsible. I feel that it is a special charge from above to help in some way the realization of her father's desire. But you may be right, my dear; we must do our best, and leave the rest to God." So saying, Dr. Thornton left the room.

It had come so suddenly upon Marion, the knowledge that she was the subject of their conversation, that she stood stunned for the moment, and only the sound of the Doctor's departing footsteps awoke her to a sense of her position as listener. The quick color rose to her cheeks at the suggestion of any deception upon her part, and hastily throwing aside the curtain, she stepped into the room, and approached Mrs. Thornton's chair with an agitated face.

"I didn't mean to listen, Aunt Rena; I really never thought you were speaking of me," she began

Mrs. Thornton drew the girl to a chair beside her and answered affectionately: "There is no harm done, dear. Indeed, I was just wishing for a talk with you."

"Isn't it about Confirmation, auntie? I always wanted to be confirmed, but I thought perhaps I was too young yet,"—she stopped, with an appealing look at her adopted mother.

"You must decide for yourself, my child. I do not think you are too young to realize the importance of the step; and, Marion, I know your desire to live near to Christ cannot be satisfied until you have confessed Him before the world."

"It is my wish to do so," was the low reply.

"Think well, darling, and pray over it, as you always do, I've no doubt, when you need to make a decision. We would feel thankful indeed to know that you are safe within the fold. It will be a safeguard for the future, and I believe you will not regret the step. Think how glad they will be in heaven to know that the covenant of Baptism is sealed."

Marion's eyes glistened with unshed tears as she pressed Mrs. Thornton's hand in her own.

"The Confirmation class meets every Friday afternoon, I will go with you if you wish," continued that lady.

So it was arranged that Marion should attend these weekly classes; and the girl's glad, earnest countenance, as the time of the Bishop's visit drew near, filled the household with a quiet joy.

Easter fell late that spring; but the Lenten services had borne much fruit. On Palm Sunday Marion was one of a large class presented by the white-haired minister, for the consecration of their lives to the service of Christ and His Church.

The church that witnessed the solemn scene which is in itself ever new and momentous to the consecrated soul, was one of the oldest in Brooklyn. It was a long distance down town to Christ church from the Thornton's residence, but they had many sweet associations with it, and would have walked much further to attend its hearty services. Dr. Thornton's thoughts strayed many times during the opening service to that death-bed of fifteen years ago,—to the young mother, dying in the faith; to the white-robed father and the unconscious babe. Could it be the same little one who sat beside him, with pale, attentive face, herself a woman almost in years? It was a fatherly hand that rested upon Marion's trembling fingers as the candidates were asked to come forward to the chancel rail; and with a mother's tenderness, Mrs. Thornton laid aside the girl's simple black straw hat, with its wreath of snowdrops, and watched the slender form move up the aisle and take its place with the others waiting there.

'Twas in truth the consummation of the many prayers and hopes which had followed Marion from her birth.

The soft, subdued light that came through the stained glass windows was in keeping with the hush that fell upon the congregation as the Confirmation service proceeded.

The Bishop's voice was heard distinctly to the farthest corner, as, with the laying on of hands, he prayed for each newly pledged soul the prayer that never fails to touch an answering chord in the hearts of the hearers: "Defend, O Lord, this, Thy child with Thy heavenly grace, that she may continue Thine forever and daily increase in thy Holy Spirit more and more, until she come to Thine everlasting kingdom."

Many bowed heads in the great congregation felt again the touch of the holy hands that years ago were laid upon them, when in the freshness of life's morning they had taken their stand within the Ark of God. To many it was a renewal of the solemn vows which human frailty, alas, so often breaks in weakness, but which the power of Christ's love redeems from failure, bringing the wanderer again and again to the mercy-seat. Some, too, there were in that listening throng, still without the fold, who yet longed for that prayer to be prayed over them, straying far on life's tempestuous way.

The world's great poet has truly said:

"All indistinctly apprehend a bliss,
On which the soul may rest." . . .

What is that bliss of the soul but the love of the Creator which alone can satisfy the created?

The covenant was sealed with outward sign and inward grace. A calm light shown upon the fair face so lately tremulous with tears, and Marion with many others, had begun the pilgrimage which Christian once courageously entered upon; where Christian found the Hill of Difficulty and the Slough of Despond; but where, too, he left his burden at the foot of the Cross, rested in the House Beautiful, and reached at length the City of the living God. 'Twas but the beginning of the end, and Apollyon waited near. But in vain the enemy's watch, when the Lord of Hosts keepeth the citadel. The first Communion on Easter morning was fraught with sweetness for them all. The quiet streets along which they passed, the morning light breaking over the silent city, the solemn hush within the church, the pure annunciation lilies against the bank of dark green leaves,—all these influences combined to fill the heart with peaceful gladness on that Easter morn.

"The Lord is risen," was the theme of every heart, though few spoke the joyful word: a hush was upon the lips of the throng.

"Drink this in remembrance that Christ died for thee, and be thankful."

"Thankful!" It was the keynote of the day. The promised presence of the Lord was felt by those who knelt in silence at His Table.

"I wonder if there ever will be such another Easter Day." It was Marion who spoke in a low tone as she seated herself on the sofa beside Mrs. Thornton that same Sunday evening, The day had been as beautiful and spring-like as could be desired; the Easter music was still ringing in their ears. They had decided to spend the evening quietly at home, as the Sunday school celebration that afternoon had required their presence both as teacher and scholar, and they felt the need of rest.

Mrs. Thornton broke the momentary silence following Marion's remark by saying softly: "Yes, there will one day be a more glorious Easter than we have ever seen. Think what it will be when

'The strife is o'er, the battle done,
The victory of life is won,
The song of triumph is begun.'

Remember, Marion, that for us the battle is but begun, and who would 'follow in his train'—we know the answer well—'must patiently bear his cross below.'"

"It does not seem so hard, Auntie, when we think of His presence being with us always," and Marion's face wore a look of peace which no thought of future cloud could mar.

There was, indeed, very little to trouble Marion in that happy home, where the days glided smoothly by, each bringing its allotted tasks which love made easy to perform. Her life had known sorrow in the sense of bereavement; but in another, and perhaps the hardest sense, she had never tasted the bitter cup; always there had been some protecting friend to guide her pathway; and her sunny nature had not failed to find response in the affections of those about her. Frequent letters from Jessica Lynn kept her informed of the news of Newberg—dear old Newberg! already it seemed like a dream, so many events crowding out the memory of those quiet days with her grandmother and Olivia in the home now occupied by people who were strangers to their past.

And Frank Wilton had entered the naval academy at Annapolis. Jessica wrote that he was quite grown up, and was even coaxing a mustache! "How very absurd it is!" thought Marion, as she read the letter. "I wonder what Claude will do? he's such a mischief, I'm afraid he'll never settle down to anything. Jessica says he is as full of fun and freckles as ever. How I would like to see them all again."

When school was over, Dr. Thornton himself took her for a glimpse of Hudson scenery, and it ended by his leaving his ward to spend a month with her friends in Newbrrg.

It was a very pleasant re-union with her former playmates; and Marion even learned not to mind the pious roll of Mr. Wilton's eyes which she had dreaded as a child. The minister's wife was the same cheery, bright-faced woman, always busy in her household with her children around her. If Marion noticed now that there was something lacking of the innate refinement to which she had grown accustomed, a little narrowing of the Thornton's horizon, she ascribed it to the larger sphere in which the latter moved.

But horizons are not limited, they widen into space; the purer the atmosphere, the higher are the heavens; and this atmosphere can exist in the tiniest circle as well as within the broadest zones. It was perhaps this indefinable difference which made Marion find Claude the most companionable of his family. He lacked the polish of manner which Frank had inherited from his father, but there was a genuineness of feeling, a frankness of speech which rendered him more of a universal favorite than his brother.

"You see, Marion, I'm just the same bashful boy, and as handsome as ever," were the laughing words after they had

DR. PRICE'S
Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
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exchanged greetings. His boyish admiration of her showed itself rarely, on account of a certain reserve where young ladies were concerned. He secretly worshipped the ground she walked on, and would have put himself to any trouble to do either of the girls a service; but he dreaded being teased, like all boys nearing sixteen years of age.

Frank, on the other hand, was gallantry itself. He was home for the summer holidays, and his cadet suit became him well; he was really a fine-looking young man, if Dr. Thornton did say he was "a pretty boy," which phrase made Frank's ears tingle for many days thereafter.

Jessica was smaller than Marion, and was also a contrast in coloring, her light hair, brown eyes, and soft complexion promising a style of beauty more attractive to many than Marion's statelier presence.

Maude was still another type, being a veritable "nut-brown maid," as her father called her. Brown eyes, brown hair, brown skin, but with a dash of brilliant color that relieved the sameness. Being four years their junior, she was still a playful child, the pet and romp of the three families, and viewed the other girls with the admiration due young ladies in their teens.

All too quickly the month sped by; the boating, and fishing, and the picnics had been endless sources of amusement; but Mrs. Thornton had written that they would spend a month in the Adirondacks, and it was necessary for Marion to return to Brooklyn to prepare for this second trip.

(To be continued.)

Because He Didn't Think

BY PHŒBE CARY

Once a little turkey, fond of her own way,
Wouldn't ask the old ones where to go or stay.
She said: "I'm not a baby. Here I am half grown.
Surely I am big enough to run around alone!"
Off she went, but somebody, hiding, saw her pass;
Soon like snow her feathers covered all the grass,
So she made a supper for a sly young mink,
'Cause she was so headstrong that she wouldn't think.

Once there was a robin lived outside the door,
Who wanted to go inside and hop upon the floor.
"No, no," said the mother, "you must stay with me!
Little birds are safest sitting in a tree!"
"I don't care," said robin, and gave his tail a fling;
"I don't think the old folks know quite everything."
Down he flew, and kitty seized him before he'd time to wink.
"Oh," he cried, "I'm sorry, but I didn't think."

Now, my little children, you who read this song,
Don't you see what trouble comes from thinking wrong?
Can't you take a warning from their dreadful fate,
Who began their thinking when it was too late?
Don't think there's always safety, don't suppose that you know more
Than anybody knows who has gone before.
But, when you're warned of ruin, pause upon the brink,
And don't go under headlong,
'Cause you didn't think.

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Financial News

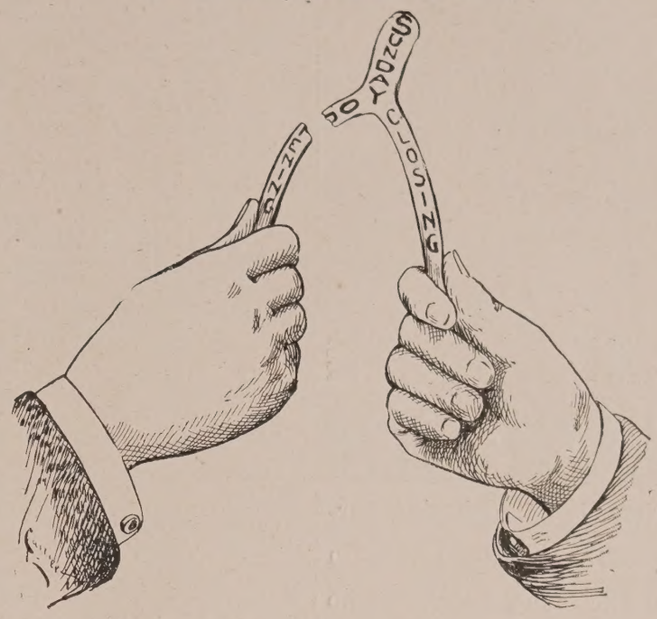
The week's market for securities has shown many fluctuations, with a tendency to lower prices, which leaves the gain of the week previous almost entirely lost. The heavy drain on New York bank deposit made by interior banks, and particularly Chicago, has caused needless alarm in the East, and to allay all fears that the New York banks would be unable to stand up under the pressure, the Clearing House Association has authorized an issue of certificates which may be used between banks in settling their daily differences in place of cash. This course enables the banks to conduct their local business with their invested assets, and meet the western demand for currency. Heretofore Clearing House certificates have only been resorted to in dire cases of necessity, but the action this time was taken as a preventive measure, rather than a cure, and to induce associations in other cities to adopt a similar course.

Money rates on call have stiffened, being quoted on two occasions as high as 25 per ct. The average for the week is about 7 per cent. The supply of commercial paper is very large and in many cases offerings at 10 per cent go begging. Gold shipments have ceased, as is always the case when money rates are high, and the government has made a slight gain in the metal.

The Richmond Terminal re-organization plan has met with decided success, holders of over 90 per cent. of the securities of the Terminal Company having given their consent to it. Those who have failed to deposit their securities can now only do so on payment of certain penalties, and the privilege must be availed of not later than June 24th. C.

New York, June 16th.

The Sunday Closers Have It.



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Household Hints

COUGHS AND THEIR CURE.—There are few disorders more teasing to the sufferer and to those about him than a cough. A slight, hacking cough is often a bad habit; when it is at all under the control of the will it should be sternly repressed. Sometimes the uvula, the pendulous part of the soft palate, at the back of the mouth, becomes relaxed, the point touches the tongue producing a tickling sensation, which requires a cough to relieve it. A little dry tannic acid put in a quill and blown on the uvula will contract it, or half a teaspoonful of the powder mixed with two teaspoonfuls of glycerine, stirred into half a glass of warm water, and used as a gargle.

When a cold has been taken and there is cough with soreness of the chest, bed should be prescribed for fear of a severe attack of bronchitis. Soak the feet in a pail of hot water in which is dissolved three tablespoonfuls of mustard, and rub the chest with warm camphorated oil.—*Ladies' Home Journal.*

NEURALGIC AND SICK HEADACHE.—There are varieties of headaches produced by various causes, as overstudy, or exhaustion; or by a peculiar state of the system, as the throbbing pain in the head which precedes apoplexy, but these should be prescribed for by a physician. In many cases the cause of the headache is deep-seated and must be removed before permanent relief can be hoped for. Neuralgia in any part of the body implies that the nerves are starved and are crying out for food. This must be supplied before the pain will cease. There are, however, measures which can be tried to give temporary relief, and no one who has not suffered from the headache of neuralgia knows what this means to the victim. Camphor and chloral, rubbed together until they form a liquid, may be painted over the spot, or a menthol pencil used in the same manner. If these cannot be obtained, the face should be bathed in very hot water and a mustard paste applied, taking care not to leave it on long enough to blister. A flannel wet with chloroform liniment may be tried, and a hot water bag will sometimes ease the pain. A cup of hot tea followed by a teaspoonful of valerianate of ammonia may do good. A person subject to this form of headache should eat plenty of nourishing food, as fresh meat, all the cereals, vegetables, particularly beans and celery, and drink milk, hot or cold, and cocoa in preference to tea and coffee. These may be used as a stimulant in necessity but not as a regular beverage. Friction of the whole body by rubbing is valuable and it should be kept warm in cold weather by suitable clothing, with flannel next the skin, especially at night.

The teeth should be examined by a dentist and properly attended to. If these measures fail, a nerve tonic is necessary, and this a doctor must prescribe.

When the nausea from sick headache is first felt, perfect rest in bed with a tablespoontul of hot, strong coffee, without milk or sugar, given every fifteen minutes for six doses, may ward off an attack. Oxalate of cerium is sometimes very effective. It can be procured at the druggist's and should be put up in powders of twenty grains each. Shake one dry on the tongue, swallow with a little water, and repeat in an hour. Soda-mint tablets, one every ten minutes until six have been taken, are efficacious if administered early.

Persons subject to sick headache should regulate the diet with care, avoiding rich food and fats, using lemons freely, drinking the juice squeezed in water. They should take exercise in the open air, have a sponge bath, followed by brisk rubbing once a day, and use some simple laxative, if it is necessary, once or twice. Its use should not be depended upon or it will increase the difficulty. —*Ladies' Home Journal.*

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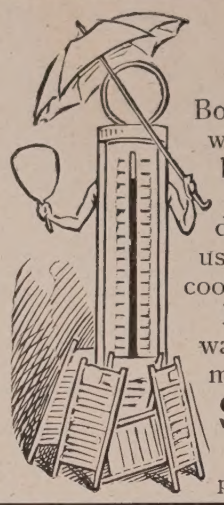

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